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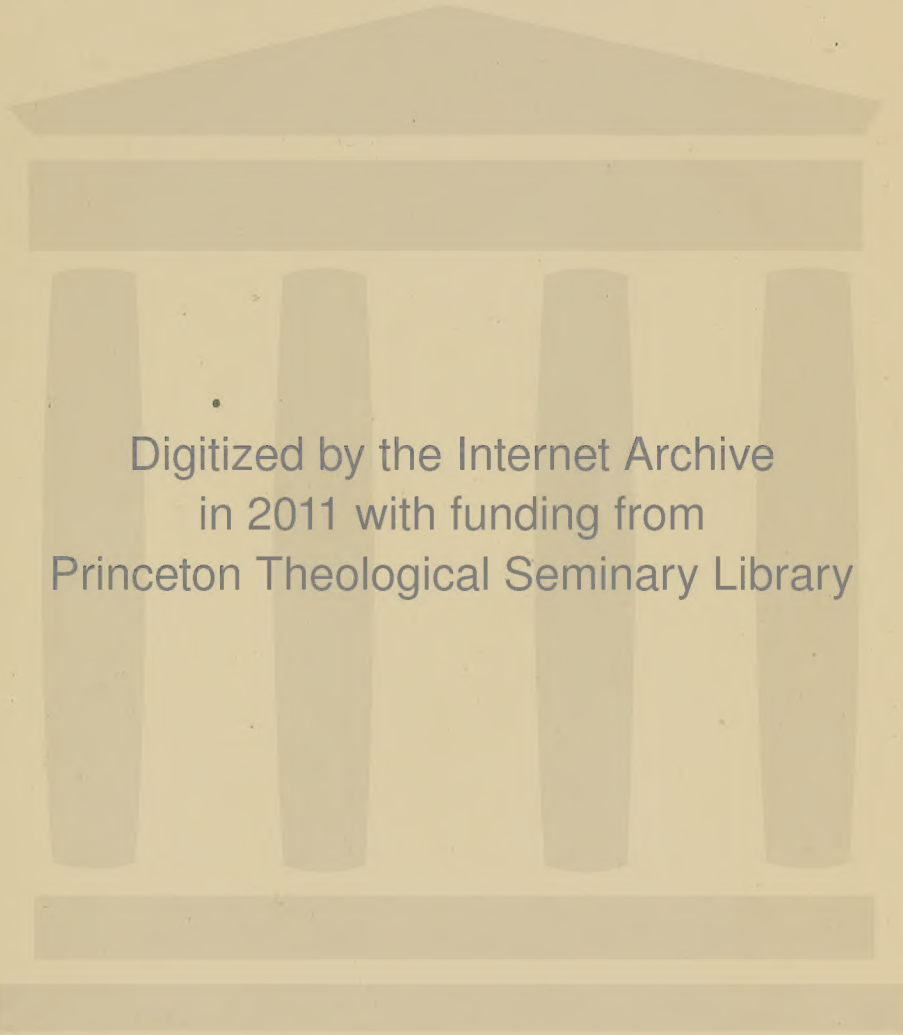
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THE DIALOGUES
OF
ATHANASIUS AND ZACCHAEUS
AND OF
TIMOTHY AND AQUILA
CONYBEARE

HENRY FROWDE, M.A.
PUBLISHER TO THE UNIVERSITY OF OXFORD



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Anecdota Oxoniensia

THE
DIALOGUES
OF
ATHANASIUS AND ZACCHAEUS
AND OF
TIMOTHY AND AQUILA

EDITED WITH PROLEGOMENA AND FACSIMILES

BY

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FACSIMILES

PROLEGOMENA.

I. THE TEXTUAL SOURCES.

THE two anti-Jewish dialogues entitled Athanasius and Zacchaeus, and Timothy and Aquila are here edited for the first time. The former of them, to which for the sake of brevity I shall allude to as AZ, is taken from a MS. belonging to the Royal library of Vienna, thus described by Petrus Lambecius in his *Commentaria de Bibliotheca Caesarea Vindobonensi*, lib. v. p. 283 :

‘Codex Theolog. Gr. 248 est membranaceus antiquus et eleganter quidem, sed minutissime et valde abbreviate exaratus in quarto, constatque nunc foliis 373, et ab Augerio Busbeckio, ut ipse solita propriae manus inscriptione testatur, olim fuit comparatus Constantinopoli. Continentur in eo *Syntagmatis* opusculorum miscellaneorum de variis Haeresibus et contra varias Haereses tomus secundus.’

The first tome of the *Syntagma* is codex 247 of the same collection. It is similar in form. The dialogue here edited begins on fol. 38 r^o (81 of an older numeration crossed out) and ends on fol. 48 r^o of codex 248. It begins in the middle of the page, leaving no interval after the end of the preceding piece; but it ends abruptly with the fifth line of fol. 48 r^o, of which the rest is left blank. The writer was aware that the end of the piece was missing, and left room for it to be filled in. In the top right hand corner of fol. 47 r^o is written in the first hand a λ over an ι, thus $\frac{\lambda}{\iota}$; and this is the old numeration of the quaternion. For the other contents of the codex I refer my readers to Lambecius’ *Commentaria*. I edit the text from a photographic facsimile made in Vienna; one plate of which is given as a specimen of the writing, which cannot be later than the twelfth century.

In preparing the Greek text I have collated the old Armenian version in the edition of the Armenian Paralipomena of Athanasius, which is now being printed, partly at my expense, at the press of the Mekhitarists in Venice. It is one of the seventeen tracts, genuine or spurious of Athanasius, which—as the colophon of the Armenian MSS. assures us—were rendered from Greek into Armenian by the ‘first translators.’ The seventeen treatises comprised in this early version were the following:—

1. On the Holy Spirit, I and II.
2. Against the Arians.
3. On the Holy Trinity and the Incarnation of the Word.
4. To Epiktemon, Bishop of Corinth.
5. To Philadelphus the bishop.
6. To Libéos (? Liberius), Bishop of Rome.
7. About the Holy Trinity.
8. Against all heresies.
9. About the blasphemers of the Holy Ghost.
10. Controversy with Arius, about the Divinity of the Word.
11. Second Treatise to the same, about the Holy Spirit.
12. Against Zacchaeus the Jew, about the Divinity of the Son.
13. Concerning the Mystery (i.e. Sacrament) of Baptism.
14. Concerning Virginity.
15. On the Passion and Resurrection of the Lord.
16. Prayers.

At the end of this list is the notice already referred to.

In the same MS. follows a second list of contents, as follows:—

1. About the Incarnation of God the Word.
2. To Jovianus the Emperor about the Faith.
3. Against Paul of Samosata, that God is One.
4. On the text ‘My soul is troubled.’
5. Concerning the Epiphany of the Word.

And then this notice:—

‘Conclusion of the five discourses of S. Athanasius, translated in a later age by Stephanos, Bishop of Siuniq.’ This Stephanos flourished in the first half of the eighth century. The ‘first translators,’ who composed the version of the seventeen treatises, were the band of

workers whom Sahak and Mesrop gathered round themselves in the closing years of the fourth and first half of the fifth century. Already therefore in that age the dialogue with Zacchaeus had found its way into the MSS. of Athanasius. The beginning of the dialogue is missing in the best San Lazzaro codex of Athanasius, and is printed from another copy in a *Djarruntir* (= Sylva), N^o. 19 of the Mekhitarist collection. From the same *Sylva* other missing pages of the continuous MS. are supplied. The title in the Armenian runs thus :

‘Of S. Athanasius Archbishop of Alexandria and of Zacchaeus a Jew, Questions and Answers and the give-and-take of discussion.’

Then the dialogue itself is preceded by a row of dots, indicating that something is left out. Probably these dots are reproduced from the Greek codex which the translator used. They do not appear in the Greek MS. Where the *Djarruntir* has a serious variant, I have given it in English at the foot of the page. One important reading, however, in § 121, I have only noticed and discussed in § vi of these prolegomena.

The Armenian supplies more than one lacuna in the Greek, and in particular the very interesting conclusion of the dialogue. Otherwise it does not notably differ from it, except that the influence of the Armenian vulgate on the translator has led him to conceal in his version some of the peculiarities of the LXX citations which characterize the Greek text. In one passage also in § 9 the adaptation of the text to later dogmatic positions was carried a step further in the Greek text used by the translator, than it has gone in the corresponding passage of our Greek text.

The dialogue of Timothy and Aquila, to which I shall refer as TA, is taken from a codex in the Vatican, No. 47 of the codices Graeci Pii PP. II, described on p. 164 of Signor Enrico Stevenson's catalogue, Rome, 1888, as ‘membr. in 16, saec. XII, fol. 153.’ The greater part of the volume, apart from the dialogue, consists of grammatical matter taken from Dionysius Thrax and Theodosius of Alexandria. This fills foll. 2-66.

Angelo Mai, p. ix of tom. ix of his *Spicilegium Romanum*, Romae, 1843, gives an account of this dialogue, which he read, but did not publish. Prof. A. C. McGiffert, on p. 17 of his edition (New York, 1889) of a Greek ‘Dialogue between a Christian and a Jew,’ recapitu-

lates Mai's notice. He errs, however, in supposing that the codex is in Patmos. Mai, indeed, in his *Nova Bibliotheca*, vi. ii. p. 537, publishes a thirteenth century catalogue of the codices of Patmos, which mentions a codex of it as being then in that monastery. But it is no longer there to-day, nor can I trace the Patmos copy in any European library.

The Vatican copy is well written and so legible that I have been able to transcribe it from photographs. There are few compendia, and those of an archaic kind. In the lower margin of two folios, 87 v^o and 90 v^o, is written in a much later hand this: *εγο διακορος βαρθολομεος*, and under that the word *μερεδι*, followed by what seems to be a date, but it is not decipherable. On fol. 88 v^o the word *μερεδι*, with the same symbol, recurs in the lower margin.

The dialogue was copied by an ignorant scribe, who confuses *o* with *ω*, *η* with *ει* and *ι*, *ε* with *αι*, *ω* with *ου*. The accents are constantly wrong, and the text is full of corruptions. The iota subscript is wholly absent. I have only corrected obvious errors, without trying to restore broken grammar, which no doubt characterized the work in its original form. Of the style of writing the reader can judge from the facsimile appended. Unfortunately a late hand has drawn a pen through all the numerals making them hard to read. The same hand has tried to efface the title of the Dialogue.

Because of its extreme prolixity, which deterred Angelo Mai from printing it, I have relegated TA to the obscurity of an Appendix. Yet it is more interesting than AZ in respect of its citations of the New Testament, of the new information it contains about Aquila, and of the light it throws on the sources of Epiphanius' treatise *De Mensuris et Ponderibus*. I therefore begin my examination of the contents of the two dialogues with a study of these points.

II. THE NEW TESTAMENT CITATIONS IN TA.

The longest of the gospel citations in TA is contained in fol. 121 v^o and 122 r^o (p. 93), and covers the same ground as Mat. 21¹⁻¹⁶ and 21³³⁻⁴¹, the narrative of these first sixteen verses being merely glanced at.

In the immediate context which precedes, the predictions of the

loss of Jerusalem to the Jews and of its inheritance by Gentiles have been mooted by the Christian interlocutor, who in fol. 120^{ro} declares that the Lord had stood in judgement with his people, with its rulers and elders; that he had investigated and judged; and had passed a sentence of condemnation which events had verified (Is. 3¹⁴). The Jew then asks the question, 'What did he say when he was in the judgement ¹, what sentence of condemnation did he pass, what was the upshot of the judgement? For we see him whom you regard as Jesus condemning, condemned to the cross. How then could he condemn?' The Christian then repeats a number of prophecies from Isaiah as things which 'he said to them in the judgement,' and which had all been fulfilled.

The Jew replies that Jesus had not recited any of these prophecies when he was being judged before Pilate, but had kept silence. And the Christian disregarding the objection or tacitly admitting it, proceeds to declare that Isaiah himself had borne witness to the parable which Jesus spake, and forthwith he cites Is. 5¹⁻⁷.

Once more the Jew retorts: 'But neither was this parable spoken by Jesus when he was being tried.' And the retort forces on the Christian a more exact retrospect of the gospel history. I reprint it in such a way as to show its relation to the canonical texts. The triple tradition is printed in capitals, matter peculiar to Matthew's Gospel in thick type, other matter in ordinary type. An overline indicates matter common with Mark, an underline what is common with Luke. The matter common with John's Gospel or with other sources is indicated in the notes.

ο χριστιανος ειπεν· οτ αι απαντησαι αυτω οι παιδες των εβραιων κ^{ρα}ζοντες
το ωσαννα εν τω εισελθειν αυτον εις τον ναον, τοτε εκυκλωσαν² αυτον ΟΙ
ΑΡΧΙΕΡΕΙΣ και οι πρεσβυτεροι του λαου λεγοντες ουκ ακουεις τι ουτοι σου
καταμαρτυρουν; ο δε ιησους ειπεν· ναι· γεγραπται γαρ εκ στοματος νηπιων και
θηλαζοντων κατηρτισω αινον. τοτε ειπερ αυτοις την ΠΑΡΑΒΟΛην ταυτην, ημπερ
τοτε ησαιας προειπερ λεγων. ΑΝΘΡΩΠΟΣ ΤΙΣ ΕΦΥΤΕΥCΕΝ ΑΜΗΕΛΩΝΑ

¹ κρίσις equally means 'trial' in this passage.

² John 10²¹.

και οικοδομησεν αυτω τειχος και πυργον και εποιησεν εν αυτω ληνον και υποληνιον
 ΚΑΙ ΕΞΕΔΟΤΟ ΑΥΤΟΝ ΓΕΩΡΓΟΙΣ ΚΑΙ ΑΠΕΔΗΜΗΣΕΝ. και εγενετο
 εν τῷ ΚΑΙΡῷ των καρπων, ΑΠΕΣΤΕΙΛΕΝ ο κυριος τον αμπελωνος τους
 ΔΟΥΛους αυτου λαβειν απο των ΚΑΡΠῶν· οι δε γεωργοι λαβοντες τους δουλους
 εκεινους ον μεν υβρισαν ον δε εΔΕΙΡαν και απεστειλαν κειρους· ο δε κυριος
 του αμπελωνος εκεινου απεστειλεν αλλους ΔΟΥΛους· ομοιως δε κακεινους ον
μεν απεκτειναν ον δε ετραυματισαν και απεστειλαν και αυτους κενους. υστερον
δε παντων απεστειλεν τον υιον αυτου τον μονογενη λεγων ΕΝΤΡΑΠΗΣΧΟΝΤΑΙ
 ΤΟΝ ΥΙΟΝ ΜΟΥ· ΟΙ ΔΕ ΓΕΩΡΓΟΙ ιδοντες αυτον ερχομενον ειπαν, ΟΥΤΟΣ
 ΕΣΤΙΝ αληθως Ο ΚΛΗΡΟΝΟΜΟΣ. δευτε ΑΠΟΚΤΕΙΝΩΜΕΝ ΑΥΤΟΝ
και εσται ημων Η ΚΛΗΡΟΝΟΜΙΑ· ΚΑΙ ΕΞΕΒΑΛΟΝ ΑΥΤΟΝ ΕΞΩ ΤΟΥ
 ΑΜΠΕΛΩΝΟΣ και ΑΠΕΚΤΕΙΝΟΝ. οταν ουν ελθη Ο ΚΥΡΙΟΣ ΤΟΥ
 ΑΜΠΕΛΩΝΟΣ ΤΙ ΠΟΙΗΣΕΙ τοις ΓΕΩΡΓΟΙς εκεινοις; κακους κακως ΑΠΟ-
 ΛΕΣΕΙ αυτους ΚΑΙ ΔΩCει ΤΟΝ ΑΜΠΕΛΩΝΑ ΑΛΛΟΙC γεωργοις.

αρα εγενετο ταυτα η ου; ισταμενος¹ γαρ εν τη κρισει τουτο και μονον
ειπεν. ιδου αφιεται ο οικος υμων ερημος.

That the above is something more than a composite text interwoven of canonical material is certain for several reasons. Firstly, original matter is present which is not found in canonical sources. Secondly, certain sayings of Jesus also found in the Gospels are here found in a different context to that in which the Gospels present them. Thirdly, many peculiarities of TA are inexplicable by the theory of its being any sort of harmony of the Gospels. These reasons I will illustrate in order.

Firstly, our excerpt begins with a mention of 'the children of the Jews.' They met Jesus, so we read, crying Hosanna as he went into the temple. Now in the Acts of Pilate, form A, ch. 1, 3 we have this :

¹ For *ιστάμενος* cp. Mat. 27¹¹ and Acts 26⁶.

οἱ παῖδες τῶν ἑβραίων κλάδους κατεῖχον καὶ ἔκραζον, and in ch. 1, 4: οἱ μὲν παῖδες τῶν ἑβραίων ἑβραϊστὶ ἔκραζον. It is certain therefore that the A. P. and the citations of our dialogue go back to some form of Gospel other than canonical Matthew. For he has not kept the full expression οἱ παῖδες τῶν ἑβραίων, but only preserves the detritus of it in his ch. 21¹⁵, 16: 'But when the chief priests and the scribes saw the wonderful things which he did, and *the children* (τοὺς παῖδας) that were crying in the temple and saying, Hosanna to the Son of David, they were moved with indignation, and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise (Ps. 82)?'

Why is this mention of 'babes and sucklings' put into the mouth of Jesus? Obviously because the Aramaic phrase 'the children of the Hebrews,' which simply means 'the Hebrews' or 'the Hebrew race,' occurring in a version of an Aramaic original, was misunderstood by some Greek editor of that version, and taken to mean little Jewish children, 'babes and sucklings.' Thus we can detect three stages of text: first, that in which the Aramaism occurred by itself and was rightly understood to mean the Jewish people or crowd; second, that in which it was misunderstood, and by consequence the reference to babes and sucklings introduced by way of an apposite rejoinder to the high priests and *elders*: third, that in which, through blending with an alternative text and perhaps to avoid a solecism, τῶν ἑβραίων was dropped out and τοὺς παῖδας in the objective case alone retained. Of these three stages of text the A. P. perhaps reflects the first, our dialogue the second, canonical Matthew the third.

The form of Gospel from which the dialogue originally drew its description of Christ's entry into Jerusalem is further exemplified in fol. 84 v°, p. 71, where we read: ὅτι δὲ τὰ νήπια, λέγω δὴ οἱ παῖδες τῶν ἑβραίων ἀπάντησιν αὐτῷ ἐποίησαντο μετὰ κλάδων ἑλαιῶν λέγοντες τὸ ὡσαννά, δαυὶδ λέγει ἐν τῷ ὀγδόῳ ψαλμῷ Κύριε ὁ κύριος ἡμῶν . . . ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον. ἐκαθέσθη δὲ ἐπὶ πῶλον. The phrases ἀπάντησαν αὐτῷ and ἀπάντησιν αὐτῷ ἐποίησαντο recall John 12¹³: ἔλαβον τὰ βάρια τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραυγάζον ὡσαννά. So ἐπὶ πῶλον recalls Mark 11⁷ and Luke 19³⁵; and κλάδων recalls Mat. 21⁸ ἄλλοι δὲ ἔκοπτον κλάδους. But the words ἑλαιῶν and οἱ παῖδες

τῶν ἐβραίων by their presence negate the hypothesis of the dialogist having used a harmony of the canonical gospels. A somewhat similar text is found in the B recension of A. P. ch. i. 3, 4; and must there also be regarded as derived from some extra-canonical source.

Another example of original, but non-canonical, material is supplied in the Aramaism: καὶ ἐγένετο ἐν τῷ καιρῷ τῶν καρπῶν, ἀπέστειλεν ὁ κύριος. . . This cannot be derived from Mark's text, which is καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ . . . , nor from Matthew: ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν . . . , nor from Luke's: καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς. . . . Yet it has an original air, in so far as it is an Aramaism, frequent in Luke, and not unknown in the other two Synoptics. That a Greek writer, so purblind as the author of this dialogue, should have woven together out of the three evangelists so respectable a literary whole as this parable, and in so doing have aptly introduced an Aramaism only found in versions of Aramaic originals is extremely improbable.

Secondly a document woven out of the canonical Gospels would not change the context of famous sayings of or about the Lord in the way in which the Gospel used by the author of our dialogue must have done.

Thus (i) the words οὐκ ἀκούεις τί οὗτοί σου καταμαρτυροῦσιν remind us equally of Mat. 26⁶³ (=Mark 14⁶⁰), 'The High-priest arose . . . and said, Dost thou answer nothing? What are these witnessing against thee?' and of Mat. 27¹³, where Pilate after hearing the accusations 'of the High-priests and elders,' says to Jesus: 'Dost thou not hear how many things they bear witness to against thee?' Lastly the words ἀκούεις τί οὗτοι, instead of ἀκούεις πόσα, are found in the same context in Mat. 21¹⁵. Would a mere harmonizer of Mat. 21¹⁻¹⁶ and of the corresponding sections of Mark and Luke have gone out of his way to bring in καταμαρτυροῦσιν from a different context?

(ii) The words of the dialogue (fol. 121 v^o), τότε εἶπεν αὐτοῖς τὴν παραβολήν, indicate that in the form of Gospel used by the author, Jesus uttered this parable immediately after citing against the Jews Ps. 82. In canonical Matthew however 21¹⁷⁻³² intervene, and the manner in which the parable is at last introduced in verse 33, ἄλλην παραβολήν ἀκούσατε, is very abrupt. Thus it is impossible that TΛ should have used canonical Matthew. That Mr. F. P. Badham has detected a documentary suture in Matthew, extending from verse 17 to 32 of this chapter,

gives some colour to the supposition that one of the documents here used up in canonical Matthew passed without break from verse 16 to verse 33, and that this was the sort of document which was in the hands of the original author of TA.

(iii) But the most conclusive objection to the view that the dialogue is based on the canonical gospels lies in the terse declaration that the *only* words uttered by Jesus as he stood in his trial in the presence of Pilate were these (addressed of course to his accusers): 'Behold your house is left desolate.' As in the gospel of Peter¹, the trials before the Sanhedrim and before Pilate must have been run into one in the gospel used by the dialogist; but in the canonical gospels neither before Pilate nor before the Sanhedrim does Jesus make use of these famous words. He uses them only in Mat. 23³⁸ (= Luke 13³⁵), as part of the eloquent apostrophe to Jerusalem. Here then the dialogue is in flat contradiction both of the synoptics and of the fourth gospel. How can it possibly be based on them?

Thirdly the parable of the husbandmen in the dialogue can with difficulty be regarded as a harmony of Matthew, Mark and Luke. If we compare it with Dr. Abbot's Synopticon, p. 82, in which the common tradition of Matthew, Mark and Luke is picked out in red type, we observe that, with the insignificant exception of the words *πρὸς τοὺς γεωργοὺς* in Mat. 21³⁴, the dialogist's form of the parable includes every syllable and letter of the triple tradition. I attempt no explanation of this. But it is a result difficult to achieve in a harmony; and I question whether any one, on whom was imposed the task of rapidly compiling a harmony of the three Synoptic forms of this parable, would arrive at the same result by his conscious effort.

The way in which the parable in TA blends words and features disjoined in the Synoptic forms is also remarkable. At first sight it would seem as if the phrase *ἀἴνον καὶ ὑπολήμιον* were a mere combination of Matthew with Mark. Not so when we turn to the early Greek lexicographers, like Pollux 10, 130, and observe that the combination was normal, so that, if you had a wine-fabric to sell, you advertised it as a *ληνὸς καὶ ὑπολήμιον*, and not as one or the other separately. It

¹ See below, p. xxv.

would seem as if Matthew and Mark had picked out separate halves of a composite phrase which stood in their common original. Similarly Mat. 21³⁵ uses the balanced phrase *ὁν μὲν . . . ὁν δέ* of the first set of servants sent by the master, Mark uses it after the second servant has been sent and beheaded. The dialogist's form uses it in reference both to the first and second set of emissaries. The use of *ἐκείρους* after *δούλους* and of *ἐκείρου* after *ἀμπελῶνος* must also be primary. No mere harmonizer would have inserted a word so often and so characteristically used in parables by canonical Matthew¹. Still less would a harmonizer have substituted *ὑβρίσαν* for *ἀτιμάζω* of Mark 12⁴ and Luke 20¹¹. If he diverged from Matthew—whom on the whole he followed—in order to import into his harmony something of theirs, why did he not keep to *ἀτιμάζω*? Then again with what singular literary skill has the harmonizer, if he be such, added *ἀληθῶς* in Mat. 21³⁸? What harmonizer too, merely working on Mat. 21^{15, 16} and the allied verses of Mark and Luke, would have imported into his narrative the picturesque word *ἐκύκλωσαι*, only once so used in the N. T., in John 10²⁴? Why in Mark 12¹ (= Mat. 21³³) should a harmonizer go back to Isaiah 5¹⁻⁷ for *τείχος*, where Matthew and Mark have used *φραγμόν*, equally taken from Isaiah? Why should he adopt the formula *γέγραπται*, where his source Mat. 21¹⁶ had *οὐδέποτε ἀνέγνωτε*?

There are readings too in the dialogist's form of the parable which are so archaic as to have vanished from all the Greek MSS. of Matthew. Such is *πάντων* in Mat. 21³⁷, preserved only in the old Syriac (Syr^{sin}). Such is the addition *τὸν μονογενῆ* in the same verse. The old Latin codices and the Latin Irenaeus alone add *unicum* or *unigenitum* in this passage. And the addition *ἐρχόμενον* in Mark 12⁷, though only found in minuscules, in Syr^p c.* vel^m and Arm, is a very old reading, if, as is likely, Tatian had it. For the Diatessaron-commentary of Ephrem (p. 176) is as follows:—‘So then he sent (the son) to silence them. But *when they saw* the son that he was (Arm. Vulg. *is*) *coming*, they say.’ The words italicized represent matter common to the Armenian vulgate and the Armenian version of the Commentary. It would seem that Ephrem at least read *ἐρχόμενον*, if the Diatessaron on which he was commenting did

¹ Cp. Mat. 12⁴⁵, 13⁴⁴, 14^{34, 35}, 18⁷, 18^{27, 28}, 21⁴⁰ (in this very parable), 22⁷, 22¹⁰, &c.

not; but on this point there is no certainty, for the addition may be due to the influence of the Armenian vulgate.

The parable of the dialogue does not owe its peculiar form to the use of Tatian's Diatessaron in a Greek form by the author of the dialogue. Such a view is decisively rebutted by the joint evidence of the commentary of Ephrem and of the Arabic text. They prove that Tatian introduced the parable in quite a different context and used another perspective of events than that which the dialogue has. Thus the parable comes in § 33 of Mr. Hope Hogg's translation of the Arabic (=p. 176 of Armenian edition of Ephrem's commentary); the story of the triumphal entry into Jerusalem comes in § 39 of the same Arabic (=p. 190 of the Armenian Ephrem). These two sources also prove that Tatian followed Matthew's text in using ἄλλην παραβολήν: for the Arabic begins thus: 'Hear another parable'; the Armenian Ephrem: 'yet another parable.' Tatian also followed Luke, who sends three successive missions to the husbandmen, instead of the two of Matthew.

The next gospel citation which merits attention is the famous text Mat. 1¹⁶. The dialogue presents no less than three forms of it:—

(i) fol. 93 r^o, p. 76: ἱακὼβ ἐγέννησεν τὸν ἰωσήφ, τὸν ἀνδρα μαρίας· ἐξ ἧς ἐγεννήθη ἰησοῦς ὁ λεγόμενος χριστός, καὶ ἰωσήφ ἐγέννησεν τὸν ἰησοῦν τὸν λεγόμενον χριστόν.

(ii) fol. 93 v^o, p. 76: ἱακὼβ δὲ τὸν ἰωσήφ, ᾧ μνηστευθεῖσα μάρια· ἐξ ἧς ἐγεννήθη ἰησοῦς ὁ λεγόμενος χριστός.

(iii) fol. 113 r^o, p. 88: ἱακὼβ δὲ ἐγέννησεν τὸν ἰωσήφ τὸν μνηστευσάμενον μαριάμ, ἐξ ἧς ἐγεννήθη ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ.

Of these three the first (i) must be regarded as that which the original author of the dialogue read in his form of Matthew's gospel on the following grounds. A. The context proves it. The Christian has declared that Jesus ἐκ τοῦ ἀβραάμ κατάγεται κατὰ σάρκα, and the Jew has asked to be told τὰς γενέσεις αὐτοῦ. Forthwith the Christian rallies him thus: 'Your own lips have reported that you have read both old and new testament, and yet you do not know this,' i. e. Jesus' pedigree.

With a slight tincture of malice the Jew answers: 'I own indeed that there is a pedigree in the old; yes, and for that matter in the new

as well; it is in the gospel according to Matthew. and this is what it contains, namely: *Jacob begat Joseph, the husband of Mary; out of whom was begotten Jesus, he that was called Christ. And Joseph begat Jesus that was called Christ; [him] about whom is now our discussion, it says, he begat out of Mary.'*

The Jew has already, fol. 77 v^o, p. 66, asked the Christian for a list of the books handed down to him, in what he calls his new testament, for says he to his opponent: 'Just as you pretend to confute me out of the inspired book, so I intend to confute you out of your own testament.' His appeal to Matthew 1¹⁶, is clearly in part-fulfilment of this intention. Unless copies of Matthew had actually contained this form of text, no Christian writer would have introduced the Jewish interlocutor in his dialogue appealing to it.

Nor in the original form of the dialogue does the Christian interlocutor seem to have found fault with the Jew for his citation. His answer merely implies that, if the Jew continued his citation of Matthew, he would state the full truth, ὁρθῶς καὶ κατὰ τάξιν μέλλεις λέγειν: and he adds, after the citation of Ps. 74⁹, these significant words: 'For although you may choose to conceal a thing sometimes, we are well aware of it'.¹ Then he runs over the whole pedigree (but giving Matt. 1¹⁶ in the second form), and after that adds that at which the Jew had stopped short, that which he chose to conceal. It is this verse, Matt. 1¹⁸: 'Now the birth of Jesus was in this wise. For his mother Mary having been betrothed to Joseph, before they came together, she was found pregnant by the holy spirit.' This, says the Christian, is the statement which Matthew, after he has recited all the steps of the pedigree, is careful to add to them, ἐπάγει λέγων. And subsequently in fol. 95 r^o, p. 77, the Christian

¹ It is near to hand to suppose that in the text of Matthew, with which the writer was familiar, the verses 18-25 of ch. i were not yet included or that their presence was still challenged. Such a form of Matthew Cerinthus had according to Epiphanius. I add the temperate judgement of Dr. Swete on this point (The Apostles' Creed, 1894, p. 51): 'It is precarious to place faith in Epiphanius' statements, especially when they concern the wrong-doings of heretics, but if we may trust him here, the Cerinthian Gospel must have differed from our own by the absence not only of c. i. 18-25, but of a part of c. i. 16. Now it is remarkable that this verse exists in a variety of forms which suggests some early disturbance of the text. . . . These facts involve the ending of verse 16 in some uncertainty, and lend plausibility to the idea that the verse did not originally contain the words which assert the virginity of the Lord's mother.' The above was written before the publication of Syr^{sin}.

sums up his philosophy of the matter, for which he finds support in the miracle of the bush which burned, but was not consumed. It is this. Both Joseph and Mary were virgins in respect of the birth of their child. It was a case *καὶ τοῦ καὶ τῆς παρθενίας*.

B. This form (i) best accounts for the variants which we find in existing sources. The reading of the great mass of Greek MSS. was derived from it by the simple omission of the words *καὶ ἰωσήφ ἐγέννησεν τὸν ἰησοῦν τὸν λεγόμενον χριστόν*¹. These words may have dropped out through homoioteleuton, or because they seemed superfluous after the words *ἐξ ἧς ἐγεννήθη ἰησοῦς ὁ λεγόμενος χριστός*: which were added in the original pedigree, as the Jew is careful to explain, in order to make it clear that it was out of Mary and not out of any previous wife, that Joseph begat Jesus. It also supplied the last five words to the modified reading found in codd. 13, 69, 346, and in some of the old Latin codices which is as follows: *ὃ μνηστευθεῖσα παρθένος μαριὰμ ἐγέννησεν ἰησοῦν τὸν λεγόμενον χριστόν*. Lastly, the memory of this form (1) survives in the Sinaitic Syriac text: 'Jacob begat Joseph. Joseph, to whom was espoused Mary the virgin, begat Jesus, who is called Messiah.' And this latter seems to be the parent text of the Greek codd. 13, 69, and 346 above mentioned and of the old Latin readings.

C. The second form (ii) is a mere conflation of the reading of codd. 13, 69, 346 with the common reading. As such, it cannot ever have stood in any copy of the N. T., but is a mere bit of botching due to a reviser of our dialogue, who did not object to form (i) from the lips of the Jew, yet could not suffer it from the lips of the Christian. It is a crude bit of botching, for it lacks grammar and has no finite verb. If the reviser had given more thought to it, he might have written *ἐμνηστεύθη* instead of *μνηστευθεῖσα*, and then he would have very nearly blundered into the Curetonian recension of the text, which is this: 'Jacob begat Joseph, him to whom was espoused Mary the virgin (*or* a virgin), she who bare Jesus the Messiah.'

D. The third form (iii) caps the pedigree of Jesus, once more repeated

¹ Prof. Sanday (in the Academy, Jan. 19, 1895) writes thus: 'I distinguished between the genealogy as a document with an independent existence anterior to our Gospel, and the same as incorporated in his text by the Evangelist. In its first state I can well believe it probable that the list ended *ἰωσήφ δὲ ἐγέννησεν ἰησοῦν τὸν [λεγόμενον] χριστόν*.'

in full by the Christian in order to prove that Jesus is *ὁ ἐκ σπέρματος ἀβραὰμ καὶ δαυὶδ τὸ κατὰ σάρκα*. After finishing the pedigree, the Christian remarks, *αὕτη ἡ κατὰ σάρκα αὐτοῦ γενεαλογία· τὴν δὲ κατὰ πνεῦμα τίς διηγέσεται*; Here the dialogue, before it was tampered with, must have contained the Jew's form of Mat. 1¹⁶. If not, why should a form (iii) have been foisted in, which can never have existed at all except in the imagination of some scribe? At the same time it must be an early correction, for it is unlikely that a scribe who already read in his New Testament one or the other of the current forms of the text, would not have effected his *meiosis* by simply transcribing one or the other of them. These newer readings of the text had not widely established themselves or he would have availed himself of one of them as his substitute. Perhaps the Church had already rejected (i), without having as yet fixed upon a substitute for it. Perhaps there is a reminiscence of the form (i) of Mat. 1¹⁶ in Ignatius, *ad Magn.* xiii: *ὑποτάγητε τῷ ἐπισκόπῳ καὶ ἀλλήλοις, ὡς ἰησοῦς χριστὸς τῷ πατρὶ κατὰ σάρκα*¹. And even in the fourth-century Fathers we still meet with occasional references to the *σαρκικὸς πατήρ* of Jesus.

The reading followed by the dialogue in Mat. 1¹⁸, *ἰησοῦ* instead of *ἰησοῦ χριστοῦ* or *χριστοῦ ἰησοῦ* or *χριστοῦ*, is only found in codex 74 and Max^{dial}; yet as opposed to the main drift of later Christian thought (which was to believe that Jesus received the Christhood in the Virgin's conception of him and not at the baptism in the Jordan) it is probably very old, like other Adoptionist readings.

In fol. 80 r^o, p. 68, we read: *περὶ γὰρ τοῦ υἱοῦ τούτου, καθὼς τὰ ὑπομνήματα αὐτοῦ περιέχουσιν, (ἐν) αὐτοῖς λέγεται εὐαγγελίοις, εὐρίσκωμεν² πόθεν ἐστίν, καὶ τοὺς γονεῖς αὐτοῦ σὺν αὐτῷ, καὶ πῶς θεὸς ἐστιν οὗτος*³; This reminds us of Mat. 13⁵⁵⁻⁵⁶ (= Mark 6³), Jo. 7²⁷; but it seems to be an extra-canonical citation. Like Justin Martyr the writer calls the gospels *ὑπομνήματα*.

In fol. 87 r^o, p. 72, the dialogue cites Ps. 68⁶ under the *lemma*: *περὶ τοῦ ποτισθῆναι αὐτὸν ὄξος καὶ χολήν*. In fol. 136 r^o the same Psalm is again

¹ Bishop Lightfoot brackets the words *κατὰ σάρκα*, because the Armenian version omits them. Had he been a little more familiar with Armenian versions he would have known what value to attach to their unsupported omissions.

² This should be read and not *εὐρίσκωμεν*. The MS. regularly confuses *ω* and *ο*.

³ Perhaps the last five words ought not to be reckoned to the citation.

cited, and then the Gospel narrative supplied in which it was verified. The following is the passage :

καὶ ἔδωκαν εἰς τὸ βρώμα μου χολήν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξους. καὶ βλέπομεν αὐτὰ πληρωθέντα ἐπὶ τὸν ἰησοῦν· μὴ γὰρ ὁ δαυὶδ ὑπέμεινεν τι τούτων; ἀλλὰ οὐδὲ ἄλλος τις, εἰ μὴ ὁ ἰησοῦς μόνος. κρεμάμενος γὰρ ἐπὶ τοῦ σταυροῦ εἶπεν· διψῶ. καὶ πλησαντες σπόγγον ὄξους μετὰ χολῆς μεμιγμένον περιθέντες καλάμῳ ἐπότισαν αὐτόν.

Here the words σπόγγον . . . μεμιγμένον seem to underlie the old Latin codex C at John 19²⁹: 'hysopo admiscentes spongiam ergo plenam aceto cum felle permixtum (*sic*) componentes obtulerunt.' However, corresponding words come in Mat. 27³⁴. It is impossible to decide whether the dialogue here harmonizes Matthew and Mark with John, or whether it gives us a glimpse of an early text independent of them. The Georgian version of John 19²⁹ involves the following:

καὶ πλησαντες σπόγγον ὄξους μετὰ ὑσσώπου καὶ περιθέντες καλάμῳ προσήνεγκαν κ.τ.λ. So also Nonnus T¹⁵⁰.

In fol. 133 r^v, p. 100, we have a passage answering to Mat. 27⁵¹⁻⁵³ as follows:

αὐτοῦ δὲ σταυρωθέντος ὁ ἥλιος ἐσκοτίσθη, καὶ ἐγένετο σκότος ἐπὶ πᾶσαν τὴν γῆν, ἀπὸ ὥρας ἑκτῆς ἕως ὥρας ἑνάτης· καὶ πάλιν ἐγένετο φῶς καθὰ γέγραπται ἐν τῷ ἡσαΐα. . . .

πάλιν τε τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη μέσον· τὰ ὄρη ἐσαλεύθησαν καὶ αἱ πέτραι ἐρράγησαν καὶ τὰ μνήματα ἠνεώχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἀνέστησαν καὶ εἰσῆλθαν εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.

The author here cites a form of gospel in which the words καὶ πάλιν ἐγένετο φῶς occurred in the passage corresponding to Mat. 27⁴⁵. The language is almost the same as in the Dialogue of Athanasius and Zacchaeus, § 36, and recalls the Peter Gospel there quoted. The old Latin cod. Bobb. *k* actually preserves this form of text, only in Mark 16⁴: 'Subito autem ad horam tertiam tenebrae diei factae sunt per totum orbem terrae et descenderunt de coelis angeli et surgente in claritate uiuo deo simul ascenderunt cum eo et continuo lux facta est.' Where we should perhaps read 'surgentes . . . uiui dei¹.' The Armenian Tatian also witnesses to them. Nor are the words τὰ ὄρη ἐσαλεύθησαν instead of ἡ γῆ ἐσεισθη of Mat. 27⁵¹ fortuitous, for Tatian must have had them in his

¹ But cp. fol. 87 v^o: ἀνέστη μετὰ ἰσχύος καὶ δυνάμεως καὶ δόξης. Contrast the drooping figure supported by angels of the Peter Gospel.

harmony, and they probably belonged to the ancient text of Matthew which he used. This is evidenced by a passage in Ephrem's Commentary on the Diatessaron (Arm. edition, p. 234), which runs thus:—

'*The sun was darkened . . . the spirit rent the vail. . . . At the crucifixion of him creation suffered. The sun covered his face, that it might not behold him as long as he remained on the cross, it shut up its light in itself, in order to die with all else. And so for the three hours it was darkened and then again it was light, by way of proclaiming about its Lord that on the third day he will rise from hell. And the mountains were shaken, the graves opened and the vail was rent; and there was grief and lamentation as if for the destruction of the temple which was to be. . . .*

'And in order to show that he was departed, he called his witnesses to his departure, the just who came forth from their tombs.'

The variants ἐρράγησαν and μέσον are not found in codices of Matthew, but μέσον comes in the Acta Pilati, c. xi.

The lengthy account (fol. 133 v^o) of the risen saints visiting the holy city must be taken from some ancient apocryph. The writer evidently regarded this narrative as equally important with the parts of Matthew which it follows; for he appeals to prophecy in order to establish the visit to hell with its imagery of brazen gates and iron bars. The answer of the risen saints, ἡμᾶς δὲ ἐλυτρώσατο καὶ ἀνέστησεν σὺν αὐτῷ, recalls the reading of the cod. Bobb. in Mark 16⁴: 'in claritate uivui dei simul ascenderunt cum eo.'

Just below in my notes (p. 101) I signalize more than one coincidence with the Peter Gospel. The most striking of them is contained in the Jew's question, fol. 134 r^o: καὶ τίς ὁ ἐν λύπῃ γενόμενος τότε; to which the Christian replies: πρὸς ἡμέραν μίαν ὁ πιστὸς λαός, ἅμα τοῖς αὐτοῦ μαθηταῖς. So in the P. E. 26, 27, we read: ἐγὼ δὲ μετὰ τῶν ἐταίρων μου ἐλυπούμην . . . πενθοῦντες καὶ κλαίοντες νυκτὸς καὶ ἡμέρας ἕως τοῦ σαββάτου. And again, P. E. 59, ἡμεῖς δὲ οἱ δώδεκα μαθηταὶ τοῦ κυρίου ἐκλαίμεν καὶ ἐλυπούμεθα. Then the Magdalen and her friends receive the good news of the resurrection (ἀνάστασις, cp. P. E. 56 ἀνέστη καὶ ἀπῆλθεν, where the Synoptics have ἠγέρθη). The Appendix of Mark keeps the memory of a similar narrative.

In fol. 135 r^o, p. 102, is another very unmistakable coincidence with P. E. 25: τότε οἱ Ἰουδαῖοι . . . γινόντες οἶον κακὸν ἐαυτοῖς ἐποίησαν, ἥρξατο

κόπτεσθαι καὶ λέγειν οὐαὶ κ.τ.λ. The phrase κόπτεσθαι κόπετον often occurs in the LXX, especially in Zachariah 12¹⁰. The mention also of the nails with which they pierced the Lord's hands and feet recalls P. E. 21: καὶ τότε ἀπέσπασαν τοὺς ἥλους ἀπὸ τῶν χειρῶν τοῦ κυρίου.

The attribution in fol. 89 r^o to the prophetess Anna of the words ὑψώσει κέρας χριστοῦ may be due to loose citation of Luke. At first sight the text in fol. 112 r^o, p. 87, ἔκραζον ἕα κ.τ.λ. seems due to loose citation, Mat. 8²⁹ and Mark 1²⁴ and Lu. 4³⁴ being combined; but this hypothesis is not tenable, since nearly the same form of citation occurs in Eusebius, Tertullian, and the Old Latin, which sources Tischendorf cites, remarking of Eusebius 'varia miscet.' Here, therefore, the dialogue again reflects some old and lost and perhaps early Western form of text.

I have noticed the verbal agreements of TA with the Peter Gospel. In the Judgement and Passion scenes there is also the same perspective of events. The same stress is laid on Pilate's innocence in fol. 82 r^o, where Jesus is betrayed to Pilate and to Herod, but Pilate washes his hands, after handing over Jesus in bonds to Herod (fol. 85 v^o). Pilate washes his hands (fol. 87 v^o) in accordance with the prophecy in Ps. 72¹³: *I washed my hands in innocency and I was scourged every day*. So in P. E. 1 it is indicated that Pilate alone washed his hands, but not the judges, that is the Jewish elders, and in P. E. 46 Pilate is made to say ἐγὼ καθαρεύω τοῦ αἵματος.

Then in TA (fol. 136 v^o) the cup of gall and vinegar is wholly subordinated to the prophecy in Ps. 68²². Jesus drinks it before He utters the words ἐλοεῖ κ.τ.λ., and not afterwards, as in the Synoptic Gospels. In the latter it was a soothing draught that was given; in P. E. and TA it appears to be a cup of poison administered by the Jews to achieve the death of Jesus¹.

III. THE HISTORY OF AQUILA AND HADRIAN IN TA.

The following passages in the dialogue TA seem at first sight to be extracts from the tract of Epiphanius' *De Mensuris et Ponderibus*, viz:—

Fol. 77 r^o and v^o, p. 66 (the enumeration of the books of the O. T.)

¹ See the remarks of Prof. Theod. Zahn on this point in his work, *Das Evangelium des Petros*, Erlangen, 1893, p. 31.

corresponds to De Mens. § 4, pp. 161, 162, and § 17, p. 174 of Petavius' edition.

Foll. 115 v^o–118 v^o, pp. 90 and 91 (the history of the translation of the LXX and of Aquila) correspond to De Mens. §§ 9–15, pp. 166–171, and to the second half of § 13, p. 161.

The language is largely the same, and nearly all the peculiar features of Epiphanius' narrative recur in the dialogue. Yet on comparison the latter is seen to be drawn not direct from Epiphanius, but from some source which he and TA used in common.

(i) Thus in fol. 77 the books of the O. T. are given in a different order. Here Joshua, Judges and Ruth, Paralipomena and Kings form the second, but in Epiphanius the third, pentateuch; Job, Psalms, Proverbs, Ecclesiastes and Canticles the third, but in Epiphanius the second.

(ii) Also in the dialogue it is Deuteronomy which as not directly inspired by God is excluded from the *Arôna* or ark of the Testament; while Tobias, Wisdom of Solomon and Sirach are relegated to the Apocrypha. In Epiphanius, however, it is the two versified (*στιχηραί*) books, Wisdom and Sirach (Tobias is left out), which are excluded from the *Arôna*.

(iii) In Epiphanius, p. 174, the fifth *ἔκδοσις* was found in Jericho, in the reign of Caracalla and Geta, after the persecution of Severus. The dialogue says, 'in the days of Vespasian.' Of the find in Nicopolis, also under Vespasian, Epiphanius says nothing.

So in pp. 90, 91 of the dialogue we may mention the following differences:—

(iv) Fol. 115 v^o. It was in his fortieth year that Aquila learned Hebrew, and perverted the Scriptures. Epiphanius omits this detail. So we read in the Talmud¹ that R. Akibah learned his Hebrew letters at forty years of age. It was the conventional age to begin at.

(v) Ibid. The dialogue relates the division by Alexander of his empire among his four *σύντροφοι*. Epiphanius omits.

(vi) Fol. 116 r^o. Demetrius the librarian is according to the dialogue *γένει ἐβραῖος*. Epiphanius calls him *φалаρηνός*.

¹ I owe this detail to Dr. Neubauer.

(vii) Ibid. Ptolemy writes his letter 'to the High-priest Eleazar and to the other priests,' in accordance with the letter of Aristetas and other sources. Epiphanius does not mention Eleazar.

(viii) Fol. 117 v^o. In TA the list of kings of Egypt begins with Alexander, to whom it assigns eighteen years. Epiphanius omits Alexander.

(ix) Ibid. Epiphanius wrongly calls his sixth Ptolemy, Philopator, where the dialogue has Philometor, which is right. The other reading is no scribe's error, for Epiphanius adds ἄλλος, the 'second Philopator,' because one has already been enumerated.

(x) Fol. 118 r^o. The dialogue says of Hadrian's visit to Jerusalem, *πάλιν φθάσας*, implying that this was a second visit. Epiphanius omits this touch, which however we find again in Chrysostom's excerpt (see below, p. xxxii): *πάλιν εἰς ἀνάγκην κ.τ.λ.*

(xi) Ibid. Hadrian finds the city utterly laid waste, and is angry with the Jews. He captures them, and taking them down to the fair (*πανήγυρις*) in Hebron, sells them off, four at a time, for a *modius* of barley. But Epiphanius only relates that he found the city *πᾶσαν ἡδαφισμένην*, and the temple trodden under foot; of the sale of Jews in Hebron he says nothing.

(xii) Fol. 98 r^o, p. 79. Hadrian pulls down ¹ the stones of the temple, and takes them to build a wall and the theatre, and ploughs up the temple site; so that the saying of Christ may be fulfilled, and not one stone remain on another which was not broken up. The author of the dialogue clearly took this particular from the same source from which he derived the history of Aquila. Epiphanius does not mention it.

(xiii) Fol. 119 r^o. Aquila's work on the O. T. was not confined to the Greek text only; but in the Hebrew text as well he set himself to obscure and get rid of the prophecies of Christ. This seems to be a reference to some Targum, or some edition of the Hebrew text put forth by Aquila. Epiphanius omits it.

It is impossible that the narrative of TA which supplies so much additional information should be taken from Epiphanius. They both borrow from a common source, which was also used by Epiphanius in

¹ I include the additional details given in fol. 130 r^o, p. 98.

another of his works, the *Ancoratus*. For in this, § 60, p. 63 of Petavius' edition, we have a reign of four years given to Nerva: *Νερούας ἔτη δ'*. TA in fol. 118 r° has the same error. In the corresponding list of Roman Caesars in the *De Mensuris*, § 12, it has been corrected by Epiphanius himself; and there we read *Νερούας ἔτος ἕν, μῆνας δ'*. Even if this error in the MS. of TA be not quite certain¹, there are other respects in which the list of the *Ancoratus* agrees better with TA than the list of the *De Mensuris*; for it usually omits the months, and also the reigns of Galba, Otho and Vitellius. In other respects, however, e.g. in giving twenty-one years to Hadrian, the list of the *De Mensuris* best agrees.

There are traces elsewhere of the common document used by Epiphanius and the author of the *Dialogue*, namely, in Chrysostom and Hieronymus, in the *Chronicon Paschale*, and less certainly in Eusebius. In the *Chron. Pasch.* under Olympiad CCXXVII (p. 255, edit. 1688) is found a notice of Aquila answering to the passage in fol. 118 r° of TA, from *μετὰ οὖν* down to *ἡ ἐπιβουλή*. Though somewhat abridged from the original, this notice combines features which appear separately in TA and Epiphanius, as is seen in the following table, in which peculiarities characterizing *Chron. Pasch.* and TA against Epiphanius are in heavier type:—

CHRON. PASCH. p. 255.	TA f. 118 r°.	EPIPHAN. p. 170.
Ἀκύλας ἐγνωρίζετο, ὃς ἦν πενθερὸς Ἀδριανοῦ τοῦ βασιλέως. Ἦν δὲ Ἕλλην, ὥς Ἀδριανός,	ἀνεφάνη οὗτος ὁ Ἀκύ- λας ὃς καὶ πενθερίδης ἐγένετο τοῦ βασιλέως Ἀδριανοῦ . . . λαβὼν ὁ Ἀδριανὸς τὸν Ἀκύλαν, Ἕλληνα ὄντα, ὥς καὶ αὐτὸς Ἀδριανὸς Ἕλληνα ὑπῆρχεν ...	λαβὼν τὸν Ἀκύλαν τοῦτον τὸν προειρημένον ἐρμηνευτήν, Ἕλληνα ὄντα καὶ αὐτοῦ πενθερίδην,
ἀπὸ Σινώπης τοῦ Πόν- του ὁρμώμενος . . .	ἀπὸ Σινώπης μὲν ἦν τῆς τοῦ πόντου (f. 117 v°)	ἀπὸ Σινώπης δὲ τῆς Πόντου ὁρμώμενον . . .
Καὶ περιτέμνεται Ἰου- δαῖος καὶ ἐμπόνως μαθὼν	Καὶ περιτμηθεὶς ἐγένετο Ἰουδαῖος καὶ ἐμπόνως μα-	Καὶ περιτέμνεται Ἰου- δαῖος, καὶ ἐπιπόνως φιλο-

¹ The numeral has been wilfully smudged, like the rest in the MS., but seems to be δ, and not α.

CHIRON. PASCH. p. 255.

τὴν αὐτῶν διάλεκτον, κατὰ
στοιχεῖα ἐρμηνείαν ἑαυτῷ
ἐρμήνευσεν οὐκ ὀρθῶ λο-
γισμῷ, ἀλλ' ὅπως δια-
στρέψῃ τινα τῶν ῥητῶν.

TA f. 118 r^o.

θῶν τὴν δύναμιν τῶν
στοιχείων τῶν ἐβραϊκῶν
καὶ τὴν γλῶσσαν αὐτῶν
ἀκρότατα παιδευθεῖς, ἐκ-
δοσιν ἑαυτῷ δευτέραν ἐρ-
μήνευσεν . . . (fol. 115 v^o)
διέστρεψεν τὰς γραφάς.

EPIPHAN. p. 170.

τιμησάμενος ἐξέδωκεν
ἑαυτὸν μαθεῖν τὴν
ἐβραίων διάλεκτον καὶ τὰ
αὐτῶν στοιχεῖα. ταύτην
δὲ ἀκρότατα παιδευθεῖς,
ἡρμήνευσεν, οὐκ ὀρθῶ
λογισμῷ, χρησάμενος ἀλλ'
ὅπως διαστρέψῃ τινα τῶν
ῥητῶν.

At the end of the excerpt about Aquila in the Chronicon Paschale is appended the following notice: 'This is related by Epiphanius of Cyprus in his discourse on weights and measures.' This notice puzzled me at first; for if it was from Epiphanius, how could it share in these peculiarities of TA? To account for this singularity I had already conjectured that the notice was the addition of some editor of the Chronicon, who was struck by the agreement of the excerpt with Epiphanius, when, in reading Prof. Gelzer's book on Julius Africanus, I came on the notice of Lucas Holsten's codex¹ of the Chronicon Paschale, which omitted this *lemma* along with certain others. Thus my conjecture was quickly substantiated.

But in the same context of the Chronicon Paschale, under the consulate of Hadrian and Rusticus (p. 253 of ed. 1688), we find a long citation from some author who was the source from which TA derived the items of information, numbered xi and xii in our list of things

¹ This codex came from Constantinople and belonged to the Abbas de Farina. Prof. Gelzer opines that L. Holsten hounded his contemporaries, by declaring that his codex omitted what in his own judgement should not be found in a Chronicon which ended with the seventeenth year of Constantine's reign: 'Die Stücke fehlen, welche er nach seinem Wissen für sicher später hielt, und welche sich mit guter Manier ausscheiden liessen' (Sextus Jul. Africanus, pt. 2, 141). Does not Prof. Gelzer impugn the good faith of this great scholar on inadequate grounds? For Holsten had Epiphanius De Mensuris in his hands (it had been printed in Basle, 1541, fifty years before he was born); he must therefore have known that this sketch of Aquila came in Epiphanius, nearly *verbatim*. What reason then had he to *pretend* that this codex of the Chronicon left out the ascription to Epiphanius? He had no motive, theological or other, to lead him to mystify his contemporaries; nor did Labbé and Du Cange question his good faith in this matter.

given in the dialogue, yet omitted in the *De Mensuris*. The community of source is seen from the following comparison:—

CHRON. PASCH. p. 253.

Ἰουδαίων στασιασάντων, ἦλθεν Ἀδριανὸς εἰς Ἱεροσόλυμα καὶ ἔλαβε τοὺς Ἰουδαίους αἰχμαλώτους, καὶ ἀπελθὼν εἰς τὴν λεγομένην τερέβινθον¹, προέστησεν πανήγυριν, καὶ πέπρακεν αὐτοὺς εἰς ταγὴν ἵππου ἕκαστον . . . καὶ καθελὼν τὸν ναὸν τῶν ἐν Ἱεροσολύμοις, ἔκτισε τὰ δύο δημόσια καὶ τὸ θέατρον.

TA fol. 118 r^o.

ὁ δὲ Ἀδριανὸς . . . πάλιν φθάσας ἕως ἱεροσολύμων . . . ὤργισθη τοῖς Ἰουδαίοις. καὶ συλλαβὼν αὐτούς, καὶ καταγαγὼν αὐτοὺς ἐν πανηγύρει, τῇ ἐν χεβρών γινομένη, διέπρασεν αὐτοὺς ἀνὰ τέσσαρας εἰς μόδιον κριθῶν. αὐτὸς οὖν ἤρξατο κτίζειν τὴν πόλιν . . . Ibid. fol. 98 r^o: οὐχὶ τοὺς λίθους αὐτοῦ (sc. τοῦ ναοῦ) λαβὼν Ἀδριανὸς ᾠκοδόμησεν θέατρον. And fol. 130 r^o: Ἀδριανὸς . . . ἔλαβεν τοὺς καταλοῖπους Ἰουδαίους καὶ κατήλθεν . . . καὶ κατέπρασεν αὐτοὺς . . . τοὺς δὲ λίθους τοῦ ναοῦ καθελὼν ἐξ αὐτῶν ᾠκοδόμησεν τὸ τεῖχος καὶ τὸ θέατρον.

The dialogue of TA interweaves the above matter with that which it shares with Epiphanius in a way that shows it to have all stood together in one and the same source. It follows that the excerpt descriptive of Hadrian's sale of the Jews and of his rebuilding of Jerusalem, inserted in the *Chronicon Paschale* under the year 119 A. D., was taken from the same source from which came the notice of Aquila under the year 132.

That this was so, is further proved by the facts, (i) that Epiphanius (p. 170, *De Mens.* 14) assigns Hadrian's rebuilding of Jerusalem and employment of Aquila to the same year under which the *Chronicon Paschale* records it, namely, the forty-seventh after Titus' siege and sack of Jerusalem²; (ii) that his account of Hadrian's activity, equally

¹ The Terebinth tree was at Mambre, just above Hebron, as you enter that city from Jerusalem; and is shown in our days as it was in those of Eusebius, see his *Demonstr. Evangel.* Edit. 1544, Bk. V, p. 147. Perhaps the words εἰς τινὰ τέλειον in fol. 130 r^o of TA are a corruption of εἰς τὴν Τερέβινθον.

² μετὰ ἑτη μζ' τῆς τῶν Ἱεροσολύμων ἐρημώσεως.

with TA, agrees verbally with that of the Chronicon Paschale, as witness the following :—

CHIRON. PASCH. p. 254.

... ὄνομα ἑκαστον ἄμφοδον χρημα-
τίζει. καὶ ἐπέθηκε τὸ ἑαυτοῦ ὄνομα τῇ
πόλει, Αἰλίαν αὐτὴν ὀνομάσας, ἐπειδὴ
Αἴλιος Ἀδριανὸς ἐλέγετο.

EPIPH. DE MENS. § 14.

ἐπιτεθεικὼς τῇ πόλει τὸ ἴδιον ὄνομα
καὶ τοῦ βασιλικοῦ ὀνόματος τὸν χρημα-
τισμόν. ὥς γὰρ ἐκείνος ὠνόμαστο
Αἴλιος Ἀδριανός, οὕτως καὶ τὴν πόλιν
ὠνόμασεν Αἰλίαν.

We see, then, that two independent documents, namely, the dialogue TA and Epiphanius, agree in combining these two sections of the Chronicon Paschale. It follows that the second of them, which Prof. Gelzer's argument requires to have been merely excerpted by the Chronicon from Epiphanius, is really taken from the same source which supplied the Chronicon with the first. Now Prof. Gelzer (op. cit., p. 161) expressly allows that this first section is derived from some 'local chronicle of Jerusalem.' It follows that the second excerpt about Aquila came out of the same 'local chronicle,' which must further have been used both by Epiphanius and by the author of TA. We must therefore reconsider the verdicts of Petavius and Joseph Scaliger on the narrative about Aquila given in Epiphanius : ' Haec omnia,' says the former, ' fabulosa et ab otiosis Iudaeis conficta videntur. Maxime quod Aquilam ait Adriani πενθερίδην fuisse.' ' Haec omnia accepit ab impostoribus Iudaeis,' writes Scaliger, for once at one with his Jesuit opponent.

The following passage is read in Chrysostom, Contra Iudaeos (Migne, Patr. Gr., vol. 48, col. 900). I have printed in heavier type such portions as occur in the parallel sources :—

Ποιοὶ τοίνυν ἐπεχείρησαν; οἱ αἰὲ τῷ πνεύματι τῷ ἀγίῳ ἀντιπίπτοντες,
οἱ νεωτεροποιοὶ καὶ στασιασταί. μετὰ γὰρ τὴν Οὐεσπασιανοῦ καὶ Τίτου γενομένην
ἐρήμωσιν¹, ἐπὶ Ἀδριανοῦ συστάντες, ἐσπούδαζον ἐπὶ τὴν προτέραν πολιτείαν
ἐπανελθεῖν οὐκ εἰδότες, ὅτι ψήφῳ θεοῦ πολεμοῦσι κελενούσῃ διὰ παντὸς

¹ The words μετὰ . . . ἐρήμωσιν are omitted by Savile and some MSS., but are attested by Suidas, sub voce βδέλυγμα ἐρημώσεως.

ἐρημοῦσθαι τὴν πόλιν. τὸν δὲ θεῶ πολемоῦντα, περιγεῖσθαι ἀμήχανον. συρρήξαντες τοῖνυν τῷ βασιλεῖ, πάλιν εἰς ἀνάγκην αὐτὸν κατέστησαν παντελοῦς ἐρημώσεως. καθελὼν γὰρ αὐτοὺς ἐκεῖνος καὶ χειρωσάμενος καὶ τὰ λείψανα ἀφανίσας πάντα, ἵνα μηδὲ ἀναισχυντεῖν ἔχωσι λοιπόν, τὸν ἀνδριάντα ἔστησε τὸν ἑαυτοῦ. Εἶτα συνιδὼν ὅτι συμβαίνει χρόνῳ ποτὲ τοῦτον καταπεσεῖν, ὥστε αὐτοῖς ἐνθῆναι (γρ. ἐντεθῆναι) καυτῆρα ἀνίατοι, τῆς ἥττης καὶ τῆς ἀναισχυντίας ἐκείνης ἔλεγχον, τὸ ὄνομα τὸ ἑαυτοῦ τοῖς τῆς πόλεως ἐπέθηκε λειψάνοις. Ἐπειδὴ γὰρ Αἴλιος Ἀδριανὸς ἐχρημάτιζεν, οὕτω καὶ τὴν πόλιν καλεῖσθαι ἐνομοθέτησε, καὶ ἐκεῖθεν Αἰλία μέχρι τοῦ νῦν ὀνομάζεται, ἀπὸ τῆς ἐπωνυμίας τοῦ κρατήσαντος καὶ καθελόντος αὐτήν. ὁρᾷς τὴν πρώτην ἐπιχείρησιν τῶν ἀναισχύντων Ἰουδαίων.

The above was written twenty years after Julian's attempt to rebuild the temple. The sentence, μετὰ γὰρ τὴν Οὐεσπασιανοῦ, echoes not only the passage of TA, but also recalls Epiphanius' words: μετὰ ἔτη μζ τῆς τῶν Ἱεροσολύμων ἐρημώσεως . . . ἣν κατέστρεψε Τίτος Οὐεσπασιανοῦ παῖς.

The lost source which we have traced in all these authors, was one of the *veteres historiae* mentioned by Hieronymus in *cap. xi Zachariae* in the following passage:

‘Legamus ueteres historias et traditiones plangentium Iudaeorum quod in tabernaculo Abrahae (ubi nunc per annos singulos mercatus celeberrimus exercetur) post ultimam euersionem, quam sustinuerunt ab Hadriano, multa hominum millia uenumdata sint.’

Hieronymus reverts to the same source or sources in *cap. xxxi Jeremiae*, where he mentions two Jewish interpretations then current of the text: ‘Rachel plorantis filios suos.’ The second of them is this:

‘Alii uero quod ultima captiuitate sub Hadriano, quando et urbs Ierusalem subuersa est, innumerabilis populus diuersae aetatis utriusque sexus in mercatu Terebinthi uenumdatus sit: et idcirco execrabile esse Iudaeis mercatum celeberrimum uisere.’ The last sentence echoes the words used in the *Chronicon Paschale* of the market at Gaza: καὶ ἐπώλησεν αὐτοὺς καὶ ἕως τοῦ νῦν ἡ πανήγυρις ἐκείνη λέγεται Ἀδριανή.

The concurrence of Eusebius with Chrysostom is still more marked:—

Euseb. H. E. iv. 146: τῶν νεωτε-
ροποιῶν . . . οὕτω δὴ τῆς πόλεως εἰς

Chrysostom: οἱ νεωτεροποιοὶ . . .
εἰς ἀνάγκην αὐτὸν κατέστησαν παντελοῦς

ἐρημίαν . . . καὶ παντελὴ φθορὰν . . . πόλιν τὴν ἐπωνυμίαν ἀμείψασα εἰς τὴν τοῦ κρατοῦντος Αἰλίου Ἀδριανοῦ τιμὴν.	ἐρημώσεως . . . οὕτω καὶ τὴν πόλιν καλεῖσθαι Αἰλία . . . ἀπὸ τῆς ἐπωνυμίας τοῦ κρατήσαντος . . .
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Thus Chrysostom forms a bridge between Eusebius and the other sources; not that direct links are wholly wanting between him and them, as we see in the following:—

TA fol. 98 r^o: μὴ οὐ συνέβη τῷ ραῶ ᾧ λέγεις, πάντα ὅσα εἶπεν ὁ χς; μὴ οὐκ ἔμεινεν λίθος ἐπὶ λίθον, ὃς οὐ κατελύθη; οὐχὶ τοὺς λίθους αὐτοῦ λαβὼν ἄδριανὸς ᾠκοδόμησεν θέατρον;	Euseb. Chron. apud Syncel. p. 350 ed. 1652 = ed. Bonn. 661, 1: Ἰουδαῖοι κακῶς ἀπήλλαξαν, καὶ ὁ πρὸς αὐτοὺς πόλεμος πέρας ἔσχεν, ἀλόντων ἱεροσο- λύμων τὸ ἔσχατον, ὥς μηδὲ λίθον ἐπὶ λίθου ἀφεθῆναι κατὰ τὴν θείαν φωνήν.
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Most Christian writers held that Christ's saying was fulfilled in the destruction of Jerusalem by Titus; so that its application in these passages to Hadrian's act is almost evidence of common origin.

Lastly John Malalas in spite of the brevity of his notice of Hadrian's policy at Jerusalem, yet gives us a trait of the lost source which is found in TA, and perhaps another found in Euseb. H. E.

Malal. ed. Bonn. p. 279: ὁ δὲ αὐτὸς ἄδριανὸς ὀργισθεὶς κατὰ Ἰουδαίων ἐκέλευσεν εἰς τὴν ἱερουσαλὴμ οἰκεῖν Ἕλληνας, μετανομάσας αὐτὴν πόλιν αἰλίαν.	TA fol. 118 r^o: ὁ δὲ ἄδριανὸς οὗτος . . . ὀργίσθη τοῖς Ἰουδαίοις. Euseb. H. E. iv. 146: ἐξ ἄλλο- φύλου τε γένους συνοικισθείσης . . . τὴν ἐπωνυμίαν ἀμείψασα . . . αἰλία προσαγορεύεται.
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Thus a thread of identity runs through all these sources, viz.: TA, Epiphanius, Chronicon Paschale, Chrysostom, Jerome, Eusebius, and John Malalas. Prof. Gelzer concludes that the first of the excerpts in the Chron. Pasch. is taken from a local chronicle of Jerusalem, Jerome refers to the *veteres historiae* and the Jews themselves as his source; Eusebius speaks outright of Ariston of Pella as his authority; and he it probably is whose history more or less directly underlies all these parallel sources.

IV. MUTUAL RELATIONS OF THE TWO DIALOGUES.

The title affixed to TA describes the debate as having taken place in Alexandria in the days of the Archbishop Cyril, and to this date belong the allusions to the Trinity in foll. 75 v^o, 101 v^o, 103 r^o. But this title really no more than marks the time at which the work assumed its present form. For that it is a recension of some older dialogue is evident from the archaic character of the gospel texts imbedded in it, and from the fact that the other dialogue AZ is an independent working up of that older and lost document. So far as TA and AZ agree we may be sure that we have got back to this lost writing, which must have been an early work. The Latin *Altercatio Simonis et Theophili*, edited by Professor Harnack (Leipzig, 1883) seems to be a third independent recension, or shall we say imitation, of the same *Grundschrift*; but it does not so closely agree with TA or AZ as these with one another.

To assist the reader to arrive at some idea of what was in the primitive document which underlies these two dialogues, I have marked striking agreements with AZ of the contents or phrases of TA, by adding in the margin of the latter the number of the section of AZ which offers such resemblance. To a consideration of certain interesting features of the latter dialogue I now turn.

V. TRACES OF THE DIALOGUE AZ IN CHRISTIAN LITERATURE.

That AZ did not assume its present form much before A. D. 300 is clear from the character of the dogmatic definitions of the relation of the Son to the Father used in §§ 20 and 98. These no more than the names of the interlocutors agree with the dogmatic positions of TA, but savour of the creed assigned to Lucian the Martyr, who died in 312. The same stress is laid on the word *ἀπαράλλακτος*, and, taken together with the absence of the term 'con-substantial,' indicates a period anterior to the Nicene Council. But the dogmatic phrases used in old Christian documents were liable to be continually recast by those into whose hands they fell; and accordingly in § 9 of AZ we got a glimpse

of this process; for the Armenian translator here renders a dogmatic phrase later in character than that which stands in the Greek.

But that the fundamental document of AZ was much older than A. D. 300 is shown partly by its affinities—often extending to verbal agreement—with TA, partly by the traces of its influence preserved in early Christian literature. These we will now summarize, beginning with the latest and going backwards.

Gregory of Nyssa, *Testimonia adu. Iudaeos*. See note ⁵ on § 11 of AZ and note ² on § 123. The authorship of these *Testimonia* is disputed, but they at least belong to the fourth century and were used by Chrysostom in composing his three books against the Jews¹. Harnack remarks that a very old work going back to the second century must underlie these *Testimonia*.

Apollinarius of Laodicea, *Dialogi de S. Trinitate*. Many phrases and even entire sentences of AZ reappear in these, as I point out in the notes on §§ 4, 6, 7, 11, 13, 14, 22, 98; and the conversion of Macedonius at the close of the third dialogue is apparently imitated from the similar conversion of the Jew both in AZ and TA. Compare for instance the words *ἐπειδὴ πανταχόθεν σε θέλω πεισθῆναι* with those of TA: *ἐπ' ἀληθείας ἔπεισάς με πάντοθεν*. Dräseke has shown that these *Dialogi* were composed about the year 360.

Hippolytus c. Noctum.* See the notes to AZ, §§ 9, 11, 22, 98.

Origen c. Celsum, of which viii. 12=§ 19 of AZ, and i. 35=§ 32. In the latter passage the text of AZ can be emended from Origen.

Tertullian c. Marcion. ch. 13, contains a passage which is in literary connexion with AZ, § 34. This is clearly seen when the passages are printed side by side. I give the section of AZ in English, and add underneath a passage of Justin Martyr which is similarly connected both with AZ and with Tertullian, yet not in such a way as that it can be regarded as their common source. For Tertullian and AZ have common

¹ Cp. e.g. Greg. Nyss. *Testim.* col. 201 c (in Migne) with Chrys. c. *Iud.* cap. 3. Prof. Harnack writes of the pseudo-Gregorian *testimonia* (*Die Altercatio Simonis*, p. 83): 'Man könnte sie daher für eine sehr alte Schrift halten, würde nicht im ersten Capitel an den theologischen und christologischen *Testimonia* des Alten Testaments durchwegs das Trinitätsdogma, wie es sich in der 2. Hälfte des 4. Jahrhunderts fixirt hatte, erwiesen.' The dialogue AZ gives us a glimpse of these *Testimonia* in their pre-Trinitarian stage.

points of contrast with Justin, and Justin and Tertullian have common points of contrast with AZ. Moreover AZ has a peculiar reading all of its own of the text Ezech. 16³. If it borrowed from either Tertullian or Justin, surely it would have retained their form of text. That all three writers have used a common source, which AZ best reflects, is the only satisfactory hypothesis; unless indeed Tertullian built mainly on AZ, supplementing his building out of Justin.

‘Zacchaeus said: Why, were the Magi Damascenes?’

Athanasius: In holy writ those who think similarly with the Egyptians are called Egyptians, and those who (think) similarly with the Canaanites are called Canaanites, and those who (think) similarly with Amorheans are called Amorheans.

In fact the prophet cries out against your race. Your father (is) an Amorhean, your land Hittite. So also over the Magi, as thinking the same with Damascenes and Samaritans, he called (the name) Damascenes and Samaritans.’

‘Nam et magos reges habuit fere oriens et Damascus Arabiae retro deputabatur, . . . spolia autem Samariae, ipsos magos, qui . . . spolia sunt facti Samariae, id est idololatriae, credentes uidelicet in Christum. . . . Nec hoc enim nouum est creatori, figurate uti translatione nominum ex comparatione criminum. Nam et archontas Sodomorum appellat archontas Iudaeorum et populum ipsum populum Gomorrae uocat. Et idem alibi: pater, inquit, tuus Amorraeus et mater tua Chetaea, *ob consimilem*¹ impietatem . . . Sic et Aegyptus nonnunquam totus orbis intelligitur apud illum substitutionis et maledictionis elogio. Sic et Babylon . . . *Hoc itaque usu magos quoque Samaritarum appellatione titulauit* despoliatos, quod habuerant cum Samaritis, ut diximus, idololatriam.

Compare Justin M. 303 A: Ἄμα γὰρ τῷ γεννηθῆναι αὐτὸν μάγοι ἀπὸ Ἀραβίας παραγερόμενοι προσεκύνησαν αὐτῷ, πρότερον ἐλθόντες πρὸς Ἡρώδην

¹ The Italic indicates close resemblances with the dialogue AZ.

τὸν ἐν τῇ γῇ ὑμῶν τότε βασιλεύοντα, ὃν ὁ λόγος καλεῖ βασιλέα Ἀσσυρίων διὰ τὴν ἄθειον καὶ ἄνομον αὐτοῦ γνώμην. Ἐπίστασθε γὰρ τοιαῦτα, ἔφη, ἐν παραβολαῖς καὶ ὁμοιώσεσι πολλάκις λαλοῦν τὸ ἅγιον πνεῦμα· οἷον πεποιήκε καὶ πρὸς τὸν λαὸν ἅπαντα τὸν ἐν Ἱεροσολύμοις, πολλάκις φῆσαν πρὸς αὐτοὺς Ὁ πατήρ σου Ἀμορραῖος καὶ ἡ μήτηρ σου Χετταία.

Note that Tertullian and our author use the text of Ezechiel to prove that the Magi were portended by the prophecy, whereas Justin uses it to prove that the king of Assyria was a type of Herod. Tertullian also mentions the Egyptians and his treatment is a free expansion of the text of our dialogue.

On the other hand Tertullian and Justin agree against the dialogue in stating (1) that the Magi were literally Damascenes, because they were Arabians; for Damascus—as Tertullian says—*Arabiae retro deputabatur* (cp. Justin M. 305 A). (2) They both add the words ἐναντι βασιλέως Ἀσσυρίων, in citing Isaiah 8⁴; and both explain him to be Herod; cp. Tertull. ch. 13 *sub fin.*: ‘Aduersus regem autem Assyriorum aduersus Herodem intellige.’ (3) Tertullian’s phrase *figurate uti*, &c., may be a translation of the ἐν παραβολαῖς καὶ ὁμοιώσεσι λαλοῦν of Justin. The dialogue simply omits and says καλοῦνται . . . ἐκάλεσεν.

VI. THE CHRONOGRAPHER IN PSEUDO-ATHANASIOS.

Who was the chronographer alluded to in p. 60 of AZ? He reckoned the seventy weeks of Daniel from the first year of Darius, son of Ahasuerus, when Daniel had his vision; and calculated that the first seven of them lasted ἕως χριστοῦ ἡγουμένου according to the Greek MS., and ἕως ἡγουμένου χριστοῦ Κύρου according to the Armenian version, which here contains the *potior lectio*. How the chronographer fitted in the one other week which completes the seventy does not appear, for the passage is clearly mutilated.

Firstly we note that Eusebius in his *Demonst. Evang.* lib. viii calculated the seventy weeks from the first year of Cyrus. Therefore he was not the chronographer in question. In the same context Eusebius mentions (in order to reject it) another calculation which began the seventy weeks with the eighth month of the second year of Darius, in which the word of the Lord came to Zacharias son of Barachias (Zach 1¹).

The author here referred to by Eusebius was clearly not 'the chronographer' of AZ.

Nor can we identify him with Hippolytus¹; who, though he reckoned the weeks to have begun from the twenty-first year of Daniel, when the vision occurred, yet, like other exegetes, interprets the words *ἔως χριστοῦ ἡγουμένου* not of a Cyrus, but of Jesus the son of Josedek.

Lastly Africanus² *ἐν τῇ πέμπτῃ τῶν χρονολογιῶν* and also in his special work on the seventy weeks began them from the twentieth year of Artaxerxes. He therefore cannot be the chronographer referred to. Yet he notices such a calculation. 'If,' he writes, 'we begin our reckoning from any other year, instead of from this (i.e. the twentieth of Artaxerxes), neither will the time concur, and the greatest absurdities will result. For, if we begin the reckoning of the 70 weeks from Cyrus and the first sending back (of the Jews), there will be 100 years and more too many; and the time is still too long, if we reckon from the day on which the angel prophesied to Daniel; and much longer still, if from the beginning of the captivity.'

Hippolytus, then, is the only one of these writers who at all suits the requirements of AZ. However, when we turn to Tertullian's work against the Jews, a work between which and AZ there is more than one striking parallelism, we find just the view we want. For he writes as follows (ch. 8):

'Unde igitur ostendimus quoniam uenit Christus intra LXII et dimidiam hebdomadas? Numerabimus autem a primo anno Darii, quomodo in ipso tempore ostenditur Danieli uisio ipsa.'

But Tertullian also explains the enigmatical words of AZ, *ἔως ἡγουμένου χριστοῦ Κύρου*. For he continues thus:

'Unde a primo anno Darii debemus computare, quando hanc uisionem uidit Daniel. Uideamus igitur anni quomodo impleantur usque ad aduentum Christi. Darius enim regnauit annos xviii. Artaxerxes regnauit xli. Deinde rex Ochus, *qui et Cyrus*, regnauit annos xxiii.'

Now this list gives fifty-nine years, or ten too many from the first year of Darius to Ochus Cyrus. But we can correct this error from

¹ See Comment. in Daniel. ed. Bratke.

² I translate from Africanus in Routh's Reliquiae, ii. 300.

Clemens Alexandrinus, Strom. i (ed. Sylb. 331), where there is, as Dr. Schlatter¹ has proved, a list of Persian and Egyptian kings fundamentally the same with that from which Tertullian took his data. In this the last three Persian kings are: Darius, eight years: Artaxerxes, forty-two years: Ochus, three years. If, therefore, we correct Tertullian's nineteen years of Darius to eight, we get just forty-nine years or seven weeks of years from Darius' first year to Ochus, 'qui et Cyrus.'

It may be objected that it was not Ochus Cyrus who can be referred to in the words *ὥς ἡγουμένου χριστοῦ Κύρου*, but Cyrus the Great. But this puzzle is also answered by Clemens, who in the same context of his Stromateis, after citing Dan. 9²⁴⁻²⁷, at once continues thus:

ὅτι μὲν οὖν ἐν ἑπτὰ ἑβδομάσιν ὑποδομήθη ὁ ναός, τοῦτο φανερόν ἐστι· καὶ γὰρ ἐν τῷ Ἑσδρά γέγραπται. καὶ οὕτως ἐγένετο Χριστὸς βασιλεὺς Ἰουδαίων ἡγούμενος, πληρουμένων τῶν ἑπτὰ ἑβδομάδων, ἐν Ἱερουσαλήμ.

Clemens therefore, like AZ, explained Daniel's words: *ὥς χριστοῦ ἡγουμένου*, not of the priest Jesus son of Josedek, but of a Persian king Cyrus². Whether Clemens understood by this *βασιλεὺς ἡγούμενος* Cyrus Ochus or Cyrus the Great is not clear; but probably it was the former, since Tertullian, who had the same source before him, fell into this error. There is no solecism of which interpreters of Daniel, ancient and modern, are incapable.

Clemens further agrees with AZ in putting the seven weeks before the sixty-two, whereas Tertullian puts them after. In the same context (Strom. i. 21) Clemens mentions a chronographer as his authority for his calculation of the seventy weeks: *Ἔτι δὲ καὶ κείνα τῇ χρονογραφίᾳ προσ-αποδοτέον, τὰς ἡμέρας λέγω, ἃς αἰνίττεται Δαυὶδ ἀπὸ τῆς ἐρημώσεως Ἱερουσαλήμ.* It is most probable that the chronographer here referred to is also the one alluded to in AZ.

VII. THE DESCENDANTS OF THE APOSTLES.

In § 66 we have a discussion of the point whether the Christians have

¹ See note below.

² Schlatter, 'Der Chronograph aus dem zehnten Jahre Antoninus,' Leipzig, 1894, would remove from Clemens' text the words *βασιλεὺς Ἰουδαίων*, because he assumes that the son of Josedek is referred to. For the same reason in the Greek MS. of AZ. *Κύρου* has been dropped out by some scribe.

a right to appropriate to themselves the prophecies in Is. 61¹⁻¹⁹. The Jew argues that the eternal covenant of v. 8 is with the Jews, because it is the seed of the Jews that has come to be known among the Gentiles and their descendants in the midst of the peoples, according to the prophecy of v. 9. Christian writers in general during the early ages met this Jewish objection by denying that v. 9 was to be taken literally. The reference, they said, is to the spiritual Israel which is the Church. The Christian interlocutor, however, in our dialogue does not take refuge in allegory. The prophecy, he argues, has been literally fulfilled. 'The holy apostles, being the *seed* of Abraham, have been made known to us Gentiles, and also their descendants amidst the peoples, holy witnesses. For every one beholding them, shall recognize them, that they are seed blessed from God.'

Similarly in §§ 89 and 90 the Christian interlocutor claims for the Church the prophecy that *Israel* is saved by the Lord (Is. 45¹⁷) with eternal salvation, on the ground that the holy apostles were meant by 'Israel,' for that they were φύσει Ἑβραῖοι. Here the two words 'holy witnesses' slipped into the body of the prophecy connects the entire passage with more than one notice preserved in Eusebius' History from the writings of the Jewish Christian Hegesippus. The first of these is as follows: Ἐτι δὲ περιῆσαν οἱ ἀπὸ γένους τοῦ κυρίου νῆωτοὶ Ἰουδα, τοῦ κατὰ σάρκα λεγομένου αὐτοῦ ἀδελφοῦ, οὓς ἐδηλατόρευσαν, ὡς ἐκ γένους ὄντας Δαβίδ. τούτους δ' ὁ ἰουόκατος ἤγαγε πρὸς Δομετιανὸν Καίσαρα. Hegesippus then relates that Domitian acquitted them as mere sons of toil, and adds in conclusion: τοὺς δὲ ἀπολυθέντας, ἡγγέσασθαι τῶν ἐκκλησιῶν, ὡς ἂν δὴ μάρτυρας ὁμοῦ καὶ ἀπὸ γένους ὄντας τοῦ Κυρίου, γενομένης τε εἰρήνης, μέχρι Τραϊανοῦ παραμεῖναι αὐτοὺς τῷ βίῳ (Euseb. H. E. iii. 20).

This passage seems to be in *oratio obliqua* because Eusebius reports it as what Hegesippus had written. The correspondence of it with § 66 of the dialogue is unmistakable; and if for Θεοῦ in the latter the Greek had Κυρίου, which is attested by the Armenian, it is very close indeed; for then σπέρμα εὐλογημένον ἀπὸ Κυρίου will remind us of ἀπὸ γένους ὄντας τοῦ Κυρίου.

Eusebius (H. E. iii. 32) again quotes from Hegesippus as follows: Ὁ δ' αὐτὸς συγγραφεὺς (sc. Hegesippus) καὶ ἐτέρους ἀπὸ γένους ἐνὸς τῶν φερομένων ἀδελφῶν τοῦ Σωτῆρος, ᾧ ὄνομα Ἰούδας, φησὶν εἰς τὴν αὐτὴν ἐπιβιώσαι

βασιλείαν (*scil.* Traiani), μετὰ τὴν ἤδη πρότερον ἱστορηθεῖσαν αὐτῶν ὑπὲρ τῆς εἰς τὸν Χριστὸν πίστεως ἐπὶ Δομετιανοῦ μαρτυρίαν. Γράφει δὲ οὕτως.

"Ἐρχονται οὖν καὶ προηγούνται πάσης ἐκκλησίας ὡς μάρτυρες, καὶ ἀπὸ γένους τοῦ Κυρίου. Καὶ γενομένης εἰρήνης βαθείας ἐν πάσῃ ἐκκλησίᾳ, μένουσι μέχρι Τραιανοῦ Καίσαρος.

The headship of the Church of Jerusalem and of neighbouring Churches remained in the hands of the descendants of one of the brethren of the Lord, Judas, until the end of the first century. Then, says Eusebius—commenting on these passages of Hegesippus—the holy choir of the apostles had come to an end in various ways, and that generation had passed away which had been made worthy to listen with their own ears to their inspired wisdom.

It is possible, no doubt, that the primitive form of apostolical succession which Hegesippus attests along a single line had a wider range in the earliest Church, and that the original author of our dialogue was familiar with it in the immediate past of his Church or even in the present. In the absence of further *data* it is rash either to affirm or deny the reality of such an institution, especially in the Palestinian, Syrian, and Egyptian Churches. It is interesting to note that in Augustine's day the Jews still met in the same way the attempts of the Christians to appropriate to themselves *their* prophecies. And in his argument Augustine wavers between the view that the Church was the spiritual Israel and that real ties of blood justified the appropriation. The passage is in his *Tractatus adu. Iudaeos*, cap. vii. 9, where he writes on the thesis: 'Quia magis in Iudaeos quadrant prophetarum uoces,' as follows: 'Sed hoc Iudaei cum audiunt, erecta ceruice respondent: Nos sumus; de nobis hoc dictum est, nobis hoc dictum est. Nos enim sumus Israel populus Dei . . . Quid sumus ad ista dicturi? Nouimus quidem Israel spiritualem . . . Quid ergo ad illud responsuri estis, quod Isaías propheta proclamat: *Erit in nouissimis temporibus manifestus mons domus Domini . . . et uenient ad eum uniuersae gentes, et dicent: uenite, ascendamus in montem Domini, et in domum Dei Iacob, et annuntiabit nobis uiam salutis, et ingrediemur in eam; ex Sion enim lex prodiet, et uerbum Domini ex Ierusalem* (Isai. 2², 3)? An et hic dicturi estis, Nos sumus; quoniam audistis domum Iacob et Sion et Ierusalem? Quasi nos negemus de semine Iacob esse Christum Dominum secundum

carnem . . . : aut negemus Apostolos et illas Ecclesias Iudaeae, quae post Christi resurrectionem in eum continuo crediderunt, ad domum Iacob pertinere : aut uero alius intelligendus sit spiritualiter Iacob.'

In the east when a new religion is founded, the descendants and kinsmen of the founders usually preside over the faithful for a few generations; and it is likely enough, that the sons and grandsons of those Apostles who founded societies of believers received for a time particular honour in their special circles. It was so in Jerusalem, and from Africanus (ap. Euseb. H. E. i. 7) we learn that the *δεσπόσυννοι* or kinsmen of Jesus survived late into the second century. If it was so there, why not elsewhere?

However, we know nothing for certain of the fate of any of the Apostles and very little even of their evangelizing activity. Outside the N. T. an impenetrable darkness shrouds the early life of the churches. We cannot affirm or deny anything. It is true that in this passage of AZ, the sense of the context is in favour of our interpreting τὰ *ἐκγονα ἀνθρώπων* as the physical descendants of the Apostles. Yet after all, is it fair to expect of a Christian apologist the same logical nexus in his statements to which we are accustomed in profane writers? May not the writer of AZ, forgetting his thesis almost before he has framed it, have glided off into the figurative sense which, in a writer later than A.D. 200, his phrase would certainly bear? In my note on § 66 I have pointed out that Tertullian uses nearly the same phrase: 'Apostolici seminis traduces,' and uses it in a purely figurative sense. Without further proof we can hardly assume that the writer of AZ is serious in this passage and that he is not indulging his rhetorical instinct.

VI. MAXIMUS OF TURIN AND THE DIALOGUE OF PAPISCUS AND JASON.

The work of Maximus Taurinensis, *Contra Iudaeos*¹, has the appearance of having been compiled out of the lost Dialogue of Papiscus and Jason. In the *Quaest. Hebr. in libr. Genes.* Hieronymus commenting on the text: 'In principio fecit deus coelum et terram,' writes as follows: 'Plerique aestimant, sicut in Altercatione quoque Iasonis et

¹ Reprinted in Migne, *Patr. Lat.* vol. 57, col. 736 foll. The text is from an eighth century codex Veronensis 49. The ascription to Maximus is not quite certain.

Papisci scriptum est, et Tertullianus in libro contra Praxeam disputat, nec non Hilarius in expositione cuiusdam psalmi affirmat, in hebraeo haberi: In filio fecit deus coelum et terram. Quod falsum esse rei ipsius ueritas comprobat.¹

In explanation of this passage of Jerome, Prof. Harnack¹ has written: 'Möglich ist es freilich, dass in der Altercatio von Jason gesagt worden ist, die hebräische Lesart sei: In filio fecit, &c.,— . . . aber ebenso möglich ist, dass Jason den Anfang der Genesis lediglich so *interpretirt* hat.'

Turning to Maximus (op. cit. 736) we read as follows: 'Dominus autem et Deus est (*sc.* Christus) omnis creaturae: de ipso dicebat iterum Moyses in libro Geneseos: *In principio fecit Deus coelum et terram*; hic principium Filium taxans, in quo Deus Pater fecit coelum et terram, quod apostolus noster Paulus Moysi prosecutionem attestans, dicebat, *quia in Christo creata sunt omnia quae sunt in coelis, et quae sunt in terra, uisibilia et inuisibilia, siue sedes siue dominationes* (Coloss. i), et caetera, quae ibi sequuntur. In principio ergo fecit Deus coelum et terram. Principium Christus est, qui dicebat per Salomonem: *Dominus creauit me principium uiarum suarum in opera sua* (Prov. 8) . . .² aut fundatus est orbis terrae . . . pararet coelum . . . Christus Dominus filius Dei ipse est . . . dicebat . . . *Firmamentum et factum est firmamentum, sic ut luceant super terram, et fecit duo luminaria, &c.* Ergo Deus dixit, et Deus fecit. Audi adhuc, dicit Deus: *Faciamus hominem ad imaginem et similitudinem nostram; et fecit Deus hominem, ad imaginem Dei fecit illum.*

'Dicit forte Iudaeus: Ad angelos Deus dixit. Convincitur in eo quod dicitur *et Deus fecit hominem*; non enim angeli, dixit, fecerunt, sed *Deus*, inquit, *fecit hominem*. Deus dixit, et Deus fecit; id est Pater imperauit et Filius adimpleuit. Et illud considera quod scriptum est de Abraham, quia apparuit illi Deus ad quercum Mambre; et postmodum habet scriptura in exustione Sodomaec et Gomorrhac, quod Dominus a Domino pluerit ignem et sulphur super easdem ciuitates. Ergo est Pater et Filius, a quo pater, id est ex cuius iussione pluit Filius ignem et sulphur. In Filio ergo fecit Deus coelum et terram, qui erat ante coelum et

¹ Texte und Untersuch., Heft 1: Die Ueberlieferung der griechischen Apologeten, p. 119.

² Three lines are illegible in the Cod. Ueron. The other dots represent lesser lacunae.

terram : nonne ante facti sunt angeli, archangeli, omnesque spiritales uirtutes et potestates? Ergo quod ait, *In principio fecit Deus coelum et terram*, in Christo dixisse declaratur, ex cuius persona et Dauid dicebat : *Uerbo Domini coeli firmati sunt, et spiritu oris eius omnis uirtus eorum* (Ps. 32); iste est Filius Dei, de quo iterum ipse Dauid dicebat in secundo psalmo : *Dominus dixit ad me : Filius meus es tu, ego hodie genui te.*¹

The same argument is repeated towards the end of the tract (p. 747) with certain additions¹ savouring still more strongly of an anti-Jewish work in dialogue form; e.g. he adds this :

‘Sed dicit Iudaeus, Ipse qui dixit, ipse et fecit. Cui dicimus. Et quid necesse erat ut diceret? Si non erat alius qui audiret et faceret, nunquid sibi dicebat, fiat? Sed iterum dicit Iudaeus : ad angelos dixit,’ &c.

There can, I think, be no doubt that here we have, in epitome at least, the dialogue of Papiscus and Jason. The constant introduction of an objection to the Christian view with the formula : ‘Sed dicit Iudaeus,’ reminding us of the *ὁ Ἰουδαῖος εἶπεν* of TA, confirms this view.

No doubt, as Dr. Corssen points out², the disputed chapters of Tertullian’s ‘Against the Jews’ were used by Evagrius in compiling his *Altercatio Simonis et Theophili*; but Prof. Harnack must also be allowed to be right in suggesting that the dialogue of Papiscus and Jason was used as well. This is seen to be so, if we compare with the above extracts of Maximus of Turin the following from the *Altercatio*, ii. 8 :—

‘*Sim.* Si ergo Christus Deus est et Dei filius, quomodo ergo in Genesi scriptum est : *In principio fecit deus coelum et terram?* Poterat utique scripsisse : *In principio fecit Deus pater et Deus filius coelum et terram.*

Theoph. Erras, Iudae, nec unquam inuenies ueritatem, nisi ueritatis intelligas originem. Nam si uelles credere, poteras et in principio eius inuenire quia³ est Christus, Dei filius. Sic enim *in principio*, ait, *fecit deus coelum et terram*, hoc est in Christi arbitrio et ad eius uoluntatem,

¹ In this second passage Maximus does not merely repeat himself, but reverts to the document which he followed in p. 736 and copies it afresh.

² Die *Altercatio Simonis Iudaei*, Berlin, 1890.

³ One MS. has *qui*, another *quis*; but *quia* is clearly right.

et ad cuius imaginem hominem facere dignatus est; dicit enim: *Faciamus hominem*, et rursus infra dicit: *Fecit Deus hominem ad imaginem et similitudinem dei; masculum et feminam fecit eos.*

Sim. Potuit hoc et ad angelos dixisse.¹

The resemblance of Maximus with AZ is equally definite, and in TA the same influence is traceable. But neither of these two last sources have preserved so clearly as the *Altercatio* the explanation of *In Principio* as *In Filio*¹.

We will give one more instance of the connexion of Evagrius' *Altercatio* with the work of Maximus. In the latter (p. 736) we read: 'Iam intelligis, et in Ioseph minori filio populum Christianum ostendit. Benedicit ergo Iacob illos duos filios, et ponit manum lacuam, id est sinistram, super caput maioris natu, et dexteram super caput minoris, ut ostenderet minorem futurum esse honorabiliorem atque maiorem.' With this compare the *Altercatio*, iv. 20, where the Christian says: 'et populus minor, id est noster, maiori populo praelatus. . . . Dicit enim Deus ad Rebeccam in Genesi: *Duae gentes*, &c. . . . Et Iacob benedicens Ephrem et Manassem, inmutans manum, dexteram minori superponens, inmutationem creaturae demonstrabat.'

In its choice of texts and conciseness the tract of Maximus resembles AZ rather than TA so far as it covers the same ground with them. It also preserves more fully in pp. 740 and 741 the argument about circumcision as AZ has it. And here the verbal concurrence with AZ of the pseudo-Gregorian testimonia and of Tertullian, *Contra Iudaeos*, ch. 3, makes it probable that AZ has preserved the very text of the dialogue of Papiscus and Jason. In Maximus of Turin we find many of the Jewish objections advanced in AZ in the same words. E.g. p. 738: 'Sed non credit Iudaeus, sed nec Paganus, nec uirginem genuisse sine uiri coniunctione credunt.' P. 739: 'Sed dicit Iudaeus: Ergo ex femina, nasci habuit Deus? Caro Christi²,' &c. P. 745: 'Sed huic

¹ Dr. P. Corssen recognizes that Evagrius in compiling his *Altercatio* used, besides Cyprian's *Testimonia* and Tertullian's *Adv. Iudaeos*, a third source independent of Justin Martyr, but akin to the dialogue used by Tertullian. Was not this third source the Latin form of Papiscus and Jason, also used by Maximus of Turin? The passage of the *Altercatio* which I cite has the same characteristics of a 'Wiistes Conglomerat fremder Gedanken' (Dr. Corssen, p. 24) as all the rest of Evagrius' work.

² For the continuation see AZ, p. 19, note 1.

persuasioni contendunt impii Iudaci . . . dicentes: Nos unum colimus Deum, sicut scriptum est in libris Moysi: *Non erunt tibi dii alii absque me . . . et Audi, Israel, Dominus Deus tuus, dominus unus est.*'

So far as the tract of Maximus contains dogmatic definitions at all, it agrees with the common dogmatic element of AZ and TA. Thus in p. 748 we read:—

'Audi: Scriptum est Patre dicente: *Tecum principium in die uirtutis tuae in splendoribus Sanctorum, ex utero ante Luciferum genui te* (Ps. 109). Qui dicit *te*, alium ostendit esse, hoc est secundum a se filium suum, ad quem dicit *te*. *Te* qui dicit, et sui loquentis, et ad quem loquitur duas declarat esse personas.'

We may compare with this § 9 of AZ, where in my note I have quoted a similar passage from Vigilius of Tapsa, who may very likely have read the dialogue of Papiscus and Jason in the Latin version of his friend Celsus. Similarly the main thesis of TA is to prove the *two persons* of Father and Son; for in numerous passages the Trinitarian references to three persons are shown to be interpolations, e. g. fol. 106 r^o: *περὶ τῶν δύο προσώπων κ.τ.λ.* 'I allow, says the Jew, that I am convinced as regards the two persons, as I said from the first. But what I seek to know is whether he that was then seen of Abraham is really this Jesus of yours.' And the Christian replies: 'Would you like in another place also to listen to the *gnosis* of the two persons, so that you will not again deny it.' Such a passage recurs in fol. 107 r^o, and there renders absurd the phrase *τὴν πατέρος καὶ υἱοῦ καὶ ἁγίου πνεύματος ὁμοουσιότητα*, which has been foisted into the immediate sequel. It is evident that the dialogue in its original form belonged to that pre-Trinitarian phase of Christian opinion which is represented by Justin Martyr. In this phase speculation was engaged with the problem of the relation of the Father to the Son, and the Son was envisaged sometimes as the Word, sometimes as Wisdom, sometimes as the Holy Spirit¹. The separation of the latter

¹ The Son is thus identified with the Holy Spirit in Maximus of Turin, *Contra Iudaeos* 738: 'Carnem humanam de Sancta Maria assumpsit ille Spiritus immaculatus, id est Filius Dei mundus, sanctus, securus in se sibi sua potentia et possibilitate carnem effecit.' Substitute Wisdom for the Spirit in this passage, and we have exactly the dogmatic position expounded in AZ. By equating the Spirit with the Son of God, it by implication excludes the Trinitarian dogma.

and its elevation into the third place of a triadic schema had not yet been heard of in Christian circles ; although the Trinitarian speculations of Philo and the Alexandrine Jews had long before rendered inevitable the reception in the Church of some similar dogma. It is noticeable that in Tertullian's book against Praxeas the Holy Spirit as a third distinct person in a triad has the air of being an afterthought, and the anti-Jewish book which supplied him with his argument evidently formulated the relation of the Father to the Son and no more.

The omission in AZ of all reference to the Trinity is even remarkable if my surmise be correct that this recension of the lost document was made in the school of Lucius the Martyr as late as 300 A. D. The idea of the Holy Spirit as a third Person coordinate with Father and Son is entirely lacking in it. Perhaps the comparison of the Father and Son in their unity to the husband and wife made one flesh in wedlock (see § 20) is ancient, for it is found in almost the same words in the confession of faith of Elipandus, the Adoptionist Archbishop of Toledo, c. 800, and the Adoptionist belief of the Spanish Church must have been rooted in a remote antiquity.

VII. RELATION OF TA TO TERTULLIAN.

The double relation with Justin M. and Tertullian which has been exemplified in the case of AZ is also found in TA. No more original-seeming passage is to be found in TA than the proof from prophecy of the cross in fol. 98 r^o–100 v^o. Having cited Gen. 28^{11–13}, the writer proceeds to argue that the Lord resting on the ladder in Jacob's vision was a foretype of Jesus on the cross. The same argument is introduced by Justin M. Dial. 86 (313) in a cursory and almost incidental way, as follows :—

Κλίμακα ἔφη ἑωράσθαι αὐτῷ, καὶ τὸν θεὸν ἐπ' αὐτῆς ἐστηρίχθαι ἢ γραφὴ δεδήλωκε· καὶ ὅτι οὐχ ὁ πατὴρ ἦν, ἀπὸ τῶν γραφῶν ἀπεδείξαμεν. The context, however, proves that Justin Martyr regarded the ladder with God leaning on it as a type of the cross and of Jesus crucified. But the argument is left undeveloped and inchoate, as if the writer was glancing allusively at some writing in which it was presented more fully.

But TA has two deductions to make from Jacob's dream. Not only was the ladder a figure of the cross, but the angels descending were a figure of the Jews driven down from their heavenly heritage, the angels ascending of the Gentiles taking their place.

It is remarkable that Tertullian (adu. Marc. iii. 24) shows an acquaintance with this argument, and criticizes it. The occasion is this. Marcion had rejected the belief that Christ would restore the Jews. 'Ceterum uester Christus,' the heretic said to the orthodox, 'pristinum statum Iudaeis pollicetur ex restitutione terrae.' The thing was impossible to his mind. Tertullian's answer is this. He affirms that the Christians, like Jacob, who was promised first the dew of heaven and then the earth's richness, are first invited as heavenly beings to heaven, and that they will later on receive an earthly heritage during the millennial reign of Christ on earth. The Jews, however, like Esau, have been promised first earthly goods and then a dwelling from the dew of heaven. That is to say, they will be led later through belief in the Gospel to heaven: 'Iudaeorum enim dispositio in Esau priorum natu . . . a terrenis bonis imbuta per legem, postea ad coelestia per euangelium credendo deducitur.' Thus the Jews are not finally rejected, and we must not, he adds, interpret in so rash a manner Jacob's dream. These are his words following at once those just cited:—

'Cum uero Iacob somniat scalas obfirmatas in terra ad coelum, et angelos alios ascendentes et alios descendentes, innixum desuper dominum; temere, si forte interpretabimur, scalis his iter ad coelum demonstrari, *quo alii perueniant, unde alii decident*, domini constitutum esse iudicio.'

Here, in the italicized words, we have an echo of TA, fol. 98 v^o: διὸ καὶ βλέπομεν, τὰ μὲν ἔθνη ἀνοβαίνοντα, ἰουδαίους δὲ ἀπωθουμένους καὶ καταβαίνοντας.

Tertullian contends that the ladder was for men an approach to heaven, but not an exit and descent: 'locus iste, non est . . . aliud, sed aedes dei et haec porta coeli.' But he adds, in agreement with TA, that the 'Lord' leaning on the ladder was Christ: 'Christum dominum enim uiderat (Iacob), templum dei et portam, eundem per quem aditur coelum.'

We see, then, that Justin singles out one feature of the exposition

of Gen. 28¹¹⁻¹³ given in TA, and adopts it. Tertullian picks out another and rejects it. But they both presuppose TA, or some very similar document.

In the same context of TA, fol. 99 v^o, the text Ex. 17⁸ foll. is used in proof of the cross, and we have parallel passages in Justin M. Dial. ch. 90 (317 D-318 B), in Tertullian adu. Marc. iii. 18, in Cyprian adu. Iudaeos, ii. c. 21, and Ad Fortunatum de Martyrio, p. 662.

Among these Tertullian clearly copies or rather translates Justin Martyr. Yet he adds a touch, the identification of Amalek with the devil, which is not in Justin, but is in TA. I confront the two on this point.

Tertul.: 'illic, ubi nomen domini Iesu dimicabat, dimicaturi quandoque aduersus diabolum, crucis quoque erat habitus (σχήμα) necessarius, per quam Iesus uictoriam erat relaturus.'

TA: ἀμαλήκ δὲ ἐρμηνεύεται ἀντίχριστος· ὅθεν καὶ τῷ διαβόλῳ ἀφομοιώθη· εἶπεν γὰρ Κύριος, ἐξαλείψει ἐξαλείψω τὸν ἀμαλήκ ἐκ τῆς ὑπὸ τὸν οὐρανόν· καθὼς καὶ ἐγένετο, κ.τ.λ.

But there is still better reason to postulate here a literary connexion of TA with Cyprian, De Martyrio, in which we read as follows:—

'Quod exemplum perseucrandi et permanendi designatur in Exodo, ubi Moyses, ad superandum *Amalek*, qui figuram portabat diaboli, in signo et sacramento Crucis alleuabat supinas manus. Nec uincere *aduersarium* potuit, nisi postquam stabilis in signo alleuatis iugiter manibus perseuerauit.'

In the above the words italicized virtually translate TA; and the citation from Ex. 17¹⁴ is also added, as in TA, though Justin M. and Tertullian omit it. The passage from Cyprian adu. Iudaeos omits the identification with the devil, but otherwise agrees with the De Martyrio. This identification Justin M. hints at in another context (Dial. 49, 269 c).

It is not clear whether TA paraphrases the LXX text of Ex. 17⁸ foll., or quotes a peculiar text of his own. He agrees in one peculiarity only with Tertullian and Justin Martyr, and this is that Moses was praying. TA has προσεύξομαι πρὸς Κύριον, Justin M. has ἤρχετο τῷ θεῷ, Tertullian *orabat*. But whereas all the other sources lay stress on the fact that Moses was sitting down, TA leaves it open to be supposed that Moses

was standing up, according to the form of the story adopted by Barnabas, Ep. xii. And it is noticeable that the latter alone with TA has the text ἐξέτεινεν τὰς χεῖρας . . . ἐν ἱκα ὁ ἱσραήλ, where Cyprian has the usual LXX reading, and Justin M. and Tertullian ἐκπετάσας and *expansis manibus*. It was probably the influence of the text Is. 65², which both TA and Barnabas cite in the context which led to the substitution of ἐκπετάσας by Justin M.

VIII. THE STYLE OF TA.

I have already noticed the faults of style in TA. In this section I particularize some of them. There is

(1) A misuse of prepositions, e.g. fol. 91 r^o: ἐπὶ τὸν πατριάρχην for ἐπὶ τοῦ πατριάρχου. Ibidem: εἰς τὸν ἐρχόμενον. Fol. 83 v^o: εἰς νῖδον θεοῦ. Fol. 97 v^o: μετὰ γὰρ τοῦ λαβεῖν for τὸ λ. So fol. 124 r^o: μετὰ γὰρ τοῦ εἰπεῖν . . . ἐπάγει. εἰς for ἐν, e.g. fol. 80 r^o: εἰς τὸ μὲν πρῶτον κεφάλαιον. ἐν used in Hebraistic way, e.g. fol. 83 r^o: ἐν χειρὶ μωϋσῆ, and 83 v^o: ἐν χειρὶ ἱστοριογράφου.

(2) Misuse of participles, e.g. fol. 91 r^o: περισσῶν τῶν φυλῶν ὄντα. Fol. 100 r^o: ὅταν δὲ ἐκτείνας. Fol. 80 r^o: εἰ δυνηθείς.

(3) Neglect of augment. Examples may be found everywhere. Perhaps however ὄρκιζεν and ὄρκωσε, and similar in fol. 92 v^o and elsewhere are due to the scribe's inability to distinguish between ο and ω.

(4) Peculiar uses of ἔχω, e.g. fol. 94 r^o: βουλὴν εἶχον, 'I intended,' so fol. 110 v^o: εἶχες βουλὰς εἰπεῖν. It is constantly used also as Tertullian uses *habere*, e.g. fol. 98 r^o: ἔχομεν ποιεῖσθαι. Fol. 82 r^o: εἶχεν γεννηθῆναι . . . , εἶχεν δεθῆναι . . . , εἶχεν νύψασθαι.

(5) Disregard of concords, e.g. fol. 95 r^o: ὁ ἔχεις ἀσφαλῆ.

(6) Nominative used for genitive absolute, e.g. fol. 95 r^o: βασιτάσας αὐτὸν ἄγγελος. Fol. 98 r^o: αὐτὰς δώσας.

(7) ὅταν for ὅτε, e.g. fol. 95 v^o: ὅταν . . . ἐβλήθη.

(8) Definite article used as preposition, e.g. fol. 100 r^o: τοῦ ταυνοθέντος.

The punctuation of the dialogue TA may be peculiar to the manuscript. But two singularities may be mentioned. One is that after a relative pronoun the *hypodiastich* or comma is always added: generally, but not always, I have removed this. The other is that

the *hypodiastoli* above the line is always added after proper names, which end in a consonant. I have as a rule left it out in printing. The double point, used to close a sentence, is not used in the MS. of TA, but is universal in the MS. of AZ, in printing which I have kept it.

IX. THE LOST DOCUMENTARY BASIS OF AZ AND TA.

In this section I discuss rather more fully than heretofore the question: Was the document underlying AZ and TA, the dialogue of Papiscus and Jason¹ mentioned by Celsus the Pagan in his *Alêthês Logos*? This lost dialogue is briefly characterized by Origen; it was translated into Latin sometime in the fifth century by one Celsus who has left a brief *résumé* of its contents, and it is referred to by Maximus Confessor in the seventh century as the work of Ariston of Pella. Jerome also mentions it; and if Maximus Confessor may be trusted, Clemens Alexandrinus in the sixth book of his *Hypotyposes* ascribed it to the Evangelist Luke. Clearly it was widely read.

The evidence for Ariston's authorship of this dialogue is so slight that it need hardly be considered; and when it is set aside, the supposition that Eusebius refers to the dialogue in his history, iv. 6, 3, disappears. Nor is it in itself very likely that Eusebius would refer in the words *ἱστορεῖ Ἀρίστον* to a dialogue of such a character, as Origen's references and also those of the Latin translator indicate the dialogue of Jason and Papiscus to have had. If Ariston was really the author, why did Clemens ascribe it to Luke, and why did not Origen or Celsus the Epicurean, or Jerome, or Celsus the Latin translator, mention Ariston as its author?

But, whoever was its author, the lost dialogue which underlay AZ and TA must have been very similar to Papiscus and Jason. Celsus the Epicurean, our earliest witness, found the latter to be 'deserving not of laughter, but rather of pity and dislike.' Nor do I think the modern reader will find much to amuse him in these two dialogues, any more than Celsus found. Hardly less than Celsus the intellectual classes of

¹ All that is known of this work has been often recapitulated, best by Prof. Harnack in his *Altchristliche Literatur*. Also in *Texte u. Untersuchungen*, vol. i, and in *Die Altercatio Simonis Iudaei* in the same series, Leipzig, 1883.

our day are out of touch with that copious literature, in which, for the edification of the earliest believers, the old Hebrew texts were expounded according to a method of exegesis, which modern criticism has happily outgrown. All this literature we would willingly sacrifice in order to gain a little clearer knowledge and understanding of the life of Jesus of Nazareth ; and Chrysostom unwittingly condemned the whole of it, when he set forth its ruling motive in the following words (ad Act. App. 2¹⁶, ed. Savile, p. 637, 5): οὐδὲν γὰρ ἰσχυρότερον τοῦ ἀπὸ προφητείας αὐτοῖς διαλέγεσθαι τοῦτο καὶ τῶν πραγμάτων αὐτῶν ἰσχυρότερον. It is the πράγματα we want to-day. Nevertheless the modern reader will treat with respect every document which illustrates the workings of the human spirit in one of its most momentous developments.

For the rest Origen says of the lost dialogue (ἀντιλογία) that it was a *συνγγραμμάτιον*, 'a short compilation,' likely to conduce to faith in the simple-minded many who might read it, but not to influence the better-instructed. Since the reasoning and allegorizings of the O. T. in AZ and TA are no whit inferior to those of Justin Martyr and Tertullian, I think that the faintness of Origen's praise may have been due to the use in Papiscus and Jason of a non-canonical text, such as we can still trace in AZ and TA. For in the former the birth of Jesus in Bethlehem is ignored and his birth in Jerusalem affirmed ; while numerous gospel citations, as we have seen, occur in the latter, either different from or irreconcilable with the canonical texts. Sarapion, writing about the Gospel of Peter in Euseb. H. E. vi. 12, assumes a rather similar tone to Origen's: ὥς ἔμπειροι παραιτούμεθα, he says. So Origen considers that Papiscus and Jason will hardly appeal to educated people (*συνετωτέρους*).

It contained ἀλληγορίας καὶ διηγήσεις, says Origen. This is also true of our dialogues ; such an account of Aquila as TA quotes from some old source may be reckoned a διήγησις. It mainly concerned Christ, says Origen. It was: 'adsertio et uindicatio dispositionis et plenitudinis Christi,' says the Latin translator. This is peculiarly true of both our dialogues.

The Christian interlocutor, says Origen, was represented as 'arguing with the Jew from Jewish Scriptures and proving that the prophecies about the Christ fit in with Jesus.' So in TA, fol. 76 v^o the Jew begins by asking: 'What are the particular writings from which you mean to

argue?' and the Christian answers: 'From the Law and the Prophets'; and resents the introduction into the argument of any Christian writings whatever. Perhaps we may infer also from Origen's words: ἀναγράφεται Χριστιανὸς Ἰουδαίῳ διαλεγόμενος, that the *personae dramatis* were simply called 'the Christian' and 'the Jew' respectively, as is the case in TA, and that their particular names were only given in the exordium of the piece. This would account for the constant alteration by each new editor of the names of the interlocutors.

The Jew, says Origen, stood up to the argument οὐκ ἀγεννῶς οἷδ' ἀπρεπῶς τῷ Ἰουδαϊκῷ προσώπῳ.

This is true both of AZ and TA. Equally do we find in both of these the traits of the Jew as set out in the Latin translator Celsus; for he speaks of the 'Iudaici cordis obstinatam duritiam Hebraei (-Christiani) admonitione ac leui increpatione mollitam, uictricem in Papisci corde Iasonis de Spiritus Sancti infusione doctrinam, qua Papiscus ad intellectum ueritatis admissus et ad timorem domini, ipso domino miserante, formatus et Iesum Christum dei filium credidit et ut signaculum sumeret deprecatus Iasonem postulauit.'

And we seem to have an echo of the exordium of TA in the preceding words of this Celsus: 'Nam ut duri cordis tunc et impiae plebis ad domini metum, ipso domino euangelizante conuersas mentes sileam, ut apostolorum eius praedicatione multiplicatum in orbe toto et refertum credentium populum contiscam: illud pracclarum atque memorabile gloriosumque Iasonis Hebraei Christiani et Papisci Alexandrini Iudaei disceptationis occurrit.'

Into the exordium of TA a reference to the Trinity has indeed been foisted; and the Jew has been renamed Aquila, owing to the long passage about Aquila, the translator, which the dialogue contains. But for the rest there is fair agreement between it and the Latin translator's words. Internal evidence also points to Alexandria as the place of composition of TA and AZ; and against this view it is not fair to adduce the words of TA: ἐν τόπῳ τινι τῆς Ἰουδαϊκῆς, for these may refer to the Jewish *nomes* of Alexandria¹. The Christian, who is called Timothy

¹ See Philo in Flaccum § 8, ii. 525: Πέντε μοῖραι τῆς πόλεως εἰσιν, ἐπάνωμοι τῶν πρώτων στοιχείων τῆς ἐγγραμμάτου φωνῆς: τούτων δύο Ἰουδαϊκαὶ λέγονται, διὰ τὸ πλείστους Ἰουδαίους ἐν ταύταις κατοικεῖν. Hence the words of TA would mean: 'in a certain place of the Jewry or

in remembrance of Paul's convert, is represented as *ὀνόματι Χριστιανός*; and this choice of name may indicate that he was a converted Jew, a Hebrew-Christian¹. The dialogue was held in the *δρόμος* or public promenade at Alexandria, a place where rhetorical displays took place, and before a considerable audience gathered to hear it (*ἀκροατηρίου συστησαμένου μεγάλου*²). May not this be hinted at in the words: 'illud praeclarum atque memorabile gloriosumque . . . disceptationis,' and 'scriptura concertationis ipsorum . . . collidentium inter se.'

As against the Hebrew nationality of the Christian interlocutor in AZ and TA, it may be objected that in both dialogues the Christian says: 'We of the Gentiles³.' But this identification is probably rhetorical, and merely intended to emphasize the fact that the Jews, as a race, had rejected Jesus Christ. The special interest in Egypt displayed in both dialogues indicates at least that the writer was an Egyptian.

According to Maximus there was a mention in Papiscus and Jason of the seven heavens. In AZ and TA there is no such reference, but it may easily have been eliminated by the reviser.

Jerome records that in the *Altercatio* of Jason and Papiscus he had met with Aquila's reading: *λοιδορία θεοῦ ὁ κρεμáμενος*. We need not infer that the author of the dialogue read the O. T. in Aquila's version; for it is very unlikely that a Christian author would have done so. But it is not unlikely that the Jewish interlocutor used this rendering in order to disparage the Christian argument, just as he adduces the reading *reâvis* for *παρθένος* both in AZ and in TA. The revisers who along different lines remodelled Papiscus and Jason, and produced our dialogues AZ and TA, may have eliminated the phrase as an unfamiliar one.

Ghetto' (of Alexandria). Flaccus drove all the Jews into a single nome, and whether they ever regained a permanent hold over a second is not certain.

¹ The expression *ὀνόματι Χριστιανός*, if we compare Acts 11²⁶, seems to refer to an epoch when 'Nazarene' was still the more usual designation of a follower of Jesus of Nazareth. But perhaps the comma placed in the MS. after *Τιμόθεός τις* should be removed, and the passage rendered, 'One Timothy by name.'

² For a picture of the Alexandrine *δρόμος* resembling that which we have in TA fol. 76 v°, fol. 110 v°, cf. Dio Rom. ad Alexandrinos. The loud laughter of the bystanders at the argument that a man standing with arms outstretched is a cross (fol. 100 r°) is characteristic and unique.

³ E.g. TA. fol. 89 v° *ἡμῶν τῶν ἐξ ἐθνῶν*.

Jerome also records that the argument of Jason and Papiscus resembled that of Tertullian in his book against Praxeas, in so far as both interpreted Gen. 1¹, as if it meant: 'In *filio* fecit deus caelum et terram,' instead of *in principio*. The drift of the argument of AZ and TA is distinctly such, and in my notes on AZ I indicate many analogies with the work of Tertullian referred to. Perhaps the anti-Jewish writing, on which the first half of the *Aduersus Praxeam* (chs. 1-13) is undoubtedly based ¹, was a form of Jason and Papiscus.

The Book against the Jews of Tertullian begins with a notice of some anti-Jewish dialogue which Tertullian had read, and from which he no doubt borrowed. It is as follows: 'Proxime accidit; disputatio habita est, Christiano et proselyto Iudaeo. Alternis uicibus, contentioso fune, uterque diem in uesperam traxerunt. Obstrepentibus² etiam quibusdam spectantibus, singulorum nubilo quodam ueritas obumbrabatur. Placuit ergo, quod per concentum disputationis minus plene potuit dilucidari, inspicere curiosius et lectionibus stylo quaestiones retractatus terminare.' It seemed a fact of great significance to Tertullian that the defence even of Judaism was committed in this dialogue to a 'homo ex gentibus nec de prosapia Israelitum Iudaeus.' It is only a surmise, yet not an improbable one, that Tertullian read a form of the Papiscus and Jason dialogue, in which the Jewish interlocutor's name had already been changed to Aquila, the typical and best known proselyte of that age.

In the absence of fuller knowledge of what was in Papiscus and Jason it must indeed remain a mere surmise that it was the basis of AZ and TA. But I do not think it disputable that the document underlying these two dialogues was in the hands of Tertullian, colouring his works against Praxeas and against the Jews and his third book against Marcion;

¹ Thus in *Adu. Prax.* ch. 31 we have Tertullian's closing remarks to his antagonist: 'Ceterum *Iudaicae fidei ista res*, sic unum Deum credere, ut filium adnumerare ei nolis, et post filium, spiritum. Quid enim erit inter nos et illos, nisi differentia ista?' That is to say, Praxeas, in identifying the Father with the Son, obliterated the main difference between Jew and Christian. 'Viderint (he continues) igitur antichristi, qui negant patrem et filium. Negant enim patrem, dum eundem filium dicunt; et negant filium, dum eundem patrem credunt.' And yet more clearly at the beginning of his ch. 15 he implies that he had used an anti-Jewish work which appealed to the O.T. alone: 'Si hunc articulum (viz. that Father and Son are two distinct persons) quaestionibus scripturae ueteris non expediam, de nouo testamento sumam confirmationem nostrae interpretationis.'

² Compare TA fol. 100 r^o.

that it also influenced, through some channel or other, Cyprian; that it was the model of such parts of the *Altercatio Simonis* as are not taken from Cyprian or from Tertullian's Book against the Jews¹; that it was also in the hands of Apollinarius and of the author of the pseudo-Gregorian *Testimonia*; and at an earlier time of Origen and perhaps of Irenaeus and Justin Martyr. Lastly, it unquestionably was in some form closely resembling Papiscus and Jason utilized by Maximus of Turin.

It is probable that TA better represents this lost basis than AZ. Its halting and defective Greek style; its affectation of a knowledge of Hebrew shown in the interpretations of the words Emmanuel in fol. 82 v^o, of *διδιχ* in 83 r^o, of manna in 99 r^o, of Amalek in 99 v^o; its belief that the Antichrist will come of the tribe of Dan, in fol. 91 r^o; its acceptance of the Testament of Solomon as the sage's own work²; its constant use of an archaic form of Gospel—these characteristics, mostly absent in AZ, indicate that it preserves better than AZ the lost common basis.

The Jewish interlocutor in both AZ and TA is inspired with the Wisdom theology of Alexandrian Judaism and is also a fervent believer in the proximate advent of a Jewish Messiah. He is thus prepared to believe in the incarnation of a pre-existent divine being. For the dominant teaching of both dialogues is of the type which Prof. Harnack has described as pneumatic. But this is a further link with the Papiscus and Jason dialogue, as to which Jerome assures us that its teaching was of this kind, and akin to what we have in Tertullian's work against Praxeas. If it had not been so, the dialogue could not possibly have survived as late as the age of Maximus Confessor.

The dialogue AZ is in parts directly aimed at the Electionist theology, according to which Jesus only became Messiah, Son of God, and Lord

¹ The borrowings, as Dr. Peter Corssen shows, are not only from the genuine parts of this, but from the later and perhaps spurious chapters, ix-xiv. See *Die Altercatio Simonis Iudaci geprüft von Peter Corssen*, Jever, 1890.

² The text of the *Testamentum Salomonis* was published by Fleck, *Wissenschaftliche Reise*. It is fundamentally a Jewish document akin to the Testaments of the Twelve Patriarchs, and, like them, interpolated by Christians. In its existing form it may be no earlier than the third or fourth century, but the Jewish nucleus must be earlier than Josephus. There is nothing specially Christian about the closing chapter of it which is cited in TA. The faith shown in TA in its authenticity has its parallel in Tertullian's reception of the book of Enoch as Holy Scripture.

of Nature, through the descent of the Spirit on Him in the baptism. Hence the stress laid in AZ on his miraculous conception and pre-baptismal miracles. The dialogue TA equally insists on such points. Nevertheless its phrases have sometimes an Adoptionist ring, e.g. in fol. 112 r°. Of controversial works against the Jews there must, in the second century, have been many; but those of them which were written from the standpoint of the higher Christology must have been few; and with the exception of Justin Martyr's dialogue with Tryphon, Papiscus and Jason is the only one of which the memory survives. Hence it is all the more probable that it was the lost document underlying AZ and TA.

We have shown some reason for supposing that the long disquisition in fol. 115 v°-fol. 119 r° is ultimately taken out of some local chronicle written by Ariston of Pella. If there be any truth in this hypothesis, and if Papiscus and Jason was the lost common document and already contained this *διήγησις*, then we can understand why Maximus Confessor ascribes Papiscus and Jason to Ariston. However, in all this we move within the sphere of mere hypothesis.

It remains to say that the photographs from which these two dialogues are printed are now in the Bodleian Library.

ELENCHIUS LOCORUM E SS. SCRIPT. LAUDATORUM.

	§§
Gen. 1 ²⁶	3, 5, 8, 11, 12
„ 2 ²⁴	20
„ 3 ²²	12
„ 17 ¹⁴	123 libere
„ 18 ¹	14
„ 18 ¹⁷⁻²⁶	14
„ 19 ²¹	15
„ 19 ^{24, 25}	15
„ 22 ¹⁷	71
„ 49 ^{1, 2}	47
„ 49 ⁸	47
„ 49 ¹⁰	47 bis
Exod. 15 ¹	20
„ 32 ¹	35
Deut. 6 ⁴	1
„ 21 ²³ = Gal. 3 ¹³	41
„ 28 ⁶⁶	36, 37
„ 32 ³⁹	9
Ps. 2 ¹⁻²	110
„ 2 ^{7, 8}	49
„ 4 ⁷	64
„ 15 ¹⁰	88
„ 21 ¹⁷⁻¹⁹	38
„ 32 ¹	130 (Arm.)
„ 32 ⁶	8, 11
„ 45 ⁸	58
„ 49 ^{13, 14}	129
„ 71 ¹	100
„ 71 ³	100
„ 71 ⁵	103
„ 71 ^{6-end}	105
„ 71 ^{8 foll.}	109
„ 79 ¹	80
„ 80 ⁹⁻¹¹	1

	§§
Ps. 103 ²⁴	7, 11, 17
„ 109 ¹⁻⁴	81
„ 109 ⁴	80
„ 118 ²²	112
Prov. 8 ²⁷⁻²⁹	13
Sap. 5 ³	29
„ 7 ²⁶	9
Hosea 13 ^{7, 8}	115
Zech. 11 ^{12, 13}	107
„ 14 ¹⁸⁻¹⁸	53
Isaiah 3 ¹²⁻¹⁴	27
„ 7 ¹¹⁻¹⁴	32
„ 7 ¹⁴	30, 31
„ 7 ¹⁶	33
„ 8 ⁴	33
„ 9 ⁶	28
„ 19 ¹⁸	56
„ 19 ²¹	55
„ 26 ¹³	9
„ 44 ⁶	1
„ 45 ¹⁴	91
„ 45 ^{14, 15}	93
„ 45 ¹⁴⁻¹⁷	89
„ 45 ¹⁵	96
„ 53 ^{1, 2}	38
„ 53 ³⁻¹²	39, 40
„ 53 ⁸	43, 44
„ 61 ¹	59
„ 61 ^{1 foll.}	61 (Arm.)
„ 61 ^{5, 6}	70
„ 61 ^{8, 9}	65
„ 61 ⁹	66
„ 61 ^{9, 10}	66
„ 61 ¹⁰	68

	§§
Isaiah 62 ¹	69
„ 65 ^{13, 16}	57
Jerem. 1 ⁵	22
„ 2 ¹⁸	52
„ 9 ⁶	91, 123
„ 31 ³¹⁻³³	129
„ 38 ^{31, 32}	122
Baruch 3 ^{36, 38}	24, 27
„ 3 ³⁸	21, 24
Ezek. 16 ³	34
Dan. 2 ^{1 foll.}	114
„ 2 ³¹⁻³⁵	114
„ 2 ⁴⁵	113
„ 7 ¹⁻¹⁰	116
„ 7 ¹³⁻¹⁸	116
„ 9 ^{20 foll.}	121
Mat. 2 ²	75, 76
„ 2 ¹¹	33

	§§
Mat. 2 ¹⁶	76
„ 13 ⁵⁷	43
„ 21 ²³	30
„ 21 ⁴³	35
„ 27 ⁹	107
„ 27 ⁴⁵	36
Luke 1 ⁴⁴	74
„ 2 ¹⁶	33
„ 2 ⁵²	13
John 4 ³²	71
Acts 7 ²⁰	77
Rom. 2 ^{28, 29}	91
„ 9 ³³	111
Gal. 2 ¹⁵	91
„ 3 ¹³	41
1 Cor. 1 ²⁴	7
„	11
Hebr. 7 ¹⁶	86

Ἀθανασίου ἀρχιεπισκόπου Ἀλεξανδρείας λόγος πρὸς
ζακχαίον νομοδιδάσκαλον τῶν Ἰουδαίων¹.

1. Ζακχαῖος² εἶπεν: Πλανᾶσθε οἱ Χριστιανοὶ πρῶτον ὅτι νομίζετε Fol. 38.
καὶ ἑτέρους³ θεοὺς εἶναι παρὰ τὸν ἕνα καὶ μόνον θεόν· τῆς γραφῆς
πανταχοῦ λεγούσης⁴, ἕνα εἶναι θεόν: ἀκούε φησὶν Ἰσραήλ. κύριος Deut. 6⁴.

¹ The Armenian title is as follows: 'Questions and answers; or a give and take of arguments between Athanasius, bishop of Alexandria, and Zacchaeus, a Jew.'

² The Greek MS. has Ζακχαῖος throughout, so this accentuation is retained.

³ ἑτέρους]. Cp. Justin M. dial. 269 D Ἀπόκριναι οὖν μοι πρότερον, πῶς ἔχεις ἀποδείξει ὅτι καὶ ἄλλος θεὸς παρὰ τὸν ποιητὴν τῶν ὅλων, καὶ τότε ἀποδείξεις ὅτι καὶ γεννηθῆναι διὰ τῆς παρθένου ὑπέμεινε. Κἀγὼ ἔφην· Πρότερόν μοι συγχώρησον κ.τ.λ.

⁴ The texts adduced by Zacchaeus are those to which the monarchianists and followers of Sabellius appealed. For example, Hippolytus writes of the followers of Noetus of Smyrna (who ἔφη τὸν Χριστὸν αὐτὸν εἶναι τὸν πατέρα) as follows (Pat. Gr. x. 804): οἱ καὶ δεῖξαι βούλονται σύστασιν τῷ δόγματι λέγοντες· εἶπεν ἐν νόμῳ· Ἐγὼ εἰμι ὁ θεὸς τῶν πατέρων ὑμῶν· οὐκ ἔσονται ὑμῖν θεοὶ ἕτεροι πλὴν ἐμοῦ. Καὶ πάλιν ἐν ἑτέρῳ· Ἐγὼ φησιν πρῶτος καὶ ἔσχατος καὶ μετ' ἐμὲ οὐκ ἔστιν οὐδεὶς. οὕτω φύσκουσιν συνιστᾶν ἕνα θεόν. In his reply Hippolytus, like the author of this dialogue, relies upon Baruch 3³⁶⁻³⁹ and Is. 45¹⁴. Likewise Epiphanius i. 513 relates that the followers of Sabellius relied on the same O. T. texts, Deut. 6⁴, Is. 44⁶, Ps. 80⁻¹¹, to which Zacchaeus appeals; and in i. 519 the same author declares that the Jews controverted the deification of Jesus from these same texts; which following Tertullian he explains to be directed against pagan cults only. Praxeas also appealed to them. For Tertullian (adu. Prax. 18) writes: Igitur unus deus pater et *absque eo alius non est* (Deut. 6⁴). Quod ipse inserens, non filium negat, sed alium deum: ceterum alius a patre filius non est. Denique inspicere sequentia huiusmodi pronunciationum, et inuenies fere ad idolorum factitatores atque cultores definitionem eorum pertinere. And again ibid. 20: Nam sicut in ueteribus nihil aliud tenent, quam *Ego* Deus et alius praeter me non est. And just before: Item erit dicens (sc. Praxeas): Ego primus et in superuentura ego sum. The Jewish origin of monarchianist opinion is also recognized

2 The Dialogue between Athanasius and Zacchaeus

Is. 44^b. ὁ θεός σου ¹ εἷς ἐστίν· καὶ πάλιν· ἐγὼ θεός ² πρῶτος καὶ ἐγὼ μετὰ ταῦτα·
 Ps. 80⁹⁻¹¹. καὶ πλὴν ἐμοῦ οὐκ ἔστι θεός. καὶ πάλιν· ἄκουσον λαός μου καὶ λαλήσω
 σοι Ἰσραὴλ καὶ διαμαρτυροῦμαι σοι· Ἰσραὴλ ³, ἐὰν ἀκούσης μου, οὐκ ἔστιν ⁴
 ἐν σοὶ θεός πρόσφατος οὐδὲ προσκυνήσης θεῷ ἄλλοτρίῳ. ἐγὼ γὰρ εἰμὶ
 κύριος ὁ θεός σου, ὁ ἀναγαγὼν σε ἐκ γῆς αἰγύπτου *. καὶ ἄλλα μυρία
 ταῦτα· δεύτερον δὲ ὅτι καὶ θεὸν λέγετε τὸν χριστόν· καὶ παθητὸν αὐτὸν
 καὶ ἐκ γυναικός, ἀκούοντες οὐκ αἰσχύνησθε:

2. Ἀθανάσιος εἶπεν: Θέλεις οὖν σοι πρότερον δείξω ὅτι θεός καὶ
 MS. ησι. ὁ χριστὸς ἐν τῇ γραφῇ γέγραπται· καὶ οὐκ εἰσὶ * δύο θεοί⁵. καὶ οὕτως,

by Vigilius Tapsensis (Migne P. L. vol. 62, col. 185 [126]). In this dialogue the Sabellianist alleges Deut. 6¹, and similar texts. The Arian interlocutor, who refutes him by quoting Gen. 1^{26, 27}, then testifies that Sabellius derived his heresy from a Jewish source: *Arius dixit*: Dum unius Dei probabili quidem et admodum utili confessione bifariae deitatis errore Sabellius semetipsum conatur exuere, nefandam Iudaici sensus impietatem incurrit, filium Dei Deum in sua manere substantia, et propriam habere personam, mente sacrilega denegando. This is clear proof that an anti-Jewish controversy on these points preceded the patripassionist or monarchian opinion; and that Sabellius and his friends represented a party in the church which had given way before the dialectic of Jewish opponents of the deification of Christ.

¹ ὁ θεός σου]. Tisch. reads ὁ θεὸς ἡμῶν κύριος. The reading σου for ἡμῶν is in Const. Apost. 219, 354, 355; Ign. Epp. 104, 112; Clem. Al. 68, 718; Chrys. i. 482 et saepe; Adam. ap. Orig. i. 831; Greg. Nyss. iii. 18; Athan. i. 36; Epiphani. i. 519; and other Greek fathers. The old Latin rendered tuus in Iren. intp., Tert., Cypr., Ambr. The second κύριος is omitted in Holmes 75 and in Tert., Hilar., Iren. intp., Epiphani. i. 519. The last passage is the only one in which Deut. 6¹ is cited identically with our dialogue, and in it Epiphanius is protesting, as we saw in the preceding note, against the use made by the Jews of this text against the coordination of Jesus the Messiah with God.

² ἐγὼ θεός]. Tisch. omits θεός.

³ σου Ἰσραήλ]. Tisch. om. Ἰσραήλ and has διαμαρτύρομαι just before. Some of Holmes codd. agree with the dialogue in their reading.

⁴ ἔστιν]. Tisch. ἔσται and below θεῷ ἄλλοτρίῳ.

⁵ δύο θεοί]. The monarchianists brought the same charge against the orthodox as does Zacchaeus. So Tert. adu. Prax. 3: Itaque duos et tres iam iactitant a nobis praedicari: se uero unius dei cultores praesumunt . . . monarchiam (inquiunt) tenemus. Cf. also Altercatio Simonis, i. 5, 6. Th. Proinde Christus dicit: Ego primus et ego nouissimus et praeter me non est deus. Sim. Ergo tu duos deos facis. But in the Altercatio the words *ego primus et ego nouissimus* are just before (i. 5) explained as signifying 'duos aduentus Christi.' In this Altercatio the exegesis of texts is often different from that of our dialogue.

ὅτι καὶ παθητὸς * ὁ χριστὸς, καὶ ἐκ γυναικός. καὶ οὐκ ἔστιν αἰσχύνῃ MS. πα, θητός.
τοῖς ἐπικαλουμένοις αὐτόν;

ζακχαῖος εἶπεν: Δεῖξον ὅτι θεὸς καὶ ὁ χριστὸς * καὶ οὐκ εἰσὶ δύο θεοί: MS. καὶ οὐ
ἀθανάσιος εἶπεν: Πρῶτον ὅτι θεὸς ὁ χριστὸς διδάχθητι· καὶ τότε χριστός.

μαθήσῃ ὅτι οὐ δύο θεοί:

ζακχαῖος: Εἰπέ:

3. ἀθανάσιος εἶπεν: Βούλομαί σε ἀπὸ τῆς πρώτης βίβλου¹ ὁδηγήσαι,
καὶ οὕτως ἐφεξῆς ἐπὶ τὰς ἄλλας ἀγαγεῖν:

ζακχαῖος εἶπεν: Οὐκ ἔχεις δεῖξαι:

ἀθανάσιος εἶπεν: Κὰν λέγῃ μωσύης εἰρηκέναι² τὸν θεόν· ποιήσωμεν Fol. 38v.
ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ ὁμοίωσιν. τίني λέγεις αὐτῷ³ τὸν θεὸν Gen. 1²⁶.
εἰρηκέναι;

4. ζακχαῖος εἶπεν: Ἦν γὰρ τότε ὁ χριστὸς, ὁ ἐπὶ καίσαρος * MS. καίσα-
αὐγούστου γεννηθεῖς; σαρρος.

ἀθανάσιος εἶπεν: Ἦν αἰὶ θεὸς λόγος ὢν· χριστὸς δὲ ἐκλήθη ἐνωθεῖς
τῇ σαρκί:

¹ πρώτης βίβλου]. Cp. Cyrill. Hier. C. I. x. 6: καὶ θέλεις γυνῶναι, ὅτι σὺν τῷ πατρὶ καὶ
πρὸ τῆς ἐνανθρωπήσεώς ἐστι χριστὸς κύριος· ἵνα μὴ μόνον τῇ πίστει παραδέξῃ τὸ λεγόμενον,
ἀλλὰ καὶ ἀπόδειξιν ἔχῃ ἀπὸ τῆς παλαιᾶς γραφῆς; ἐλθὲ ἐπὶ τὴν πρώτην βίβλον, τὴν γένεσιν,
λέγει ὁ θεός· ποιήσωμεν ἄνθρωπον . . . οὗτος ὁ κύριος ὁ τῷ πατρὶ συνεργαζόμενος, συνήργησε
καὶ ἐπὶ Σοδόμων κατὰ τὴν λέγουσαν γραφήν· καὶ κύριος ἔβρεξεν. . . a passage which seems
to echo this dialogue; although the argument was a trite one enough.

² εἰρηκέναι]. Cp. Athan. c. Gentes 46 for the argument. He begins by citing
Deut. 6⁴ and kindred texts in proof that men after the destruction of their idols are not
left without a god. Then he cites Ps. 32⁶ and Gen. 1²⁶, and argues that it was to the
Logos that the Father spoke; after citing the words: γεννηθῆτω οὐρανὸς καὶ συναχθῆτω τὰ
ὑδατα κ.τ.λ., he continues in close resemblance with our dialogue thus: ἀφ' ὧν καὶ
Ἰουδαίους ἂν τις ἐλέγξειεν οὐ γησιώσας ἐφιστάνοντας ταῖς γραφαῖς. Τίني γάρ, ἂν τις εἴποι πρὸς
αὐτοὺς, ὠμίλει ὁ θεός, ἵνα καὶ προστάττων λαλῇ; Εἰ μὲν οὖν τοῖς γιγνομένοις προσέταττε καὶ
ὠμίλει, περιττὸς ἦν ὁ λόγος· οἶπω γὰρ ἦν . . . προστάττει δὲ λέγων· ποιήσωμεν ἄνθρωπον
καὶ ἐξελθέτω βοτάνη· ἀφ' ὧν δέικνται ὁ θεὸς ὡς πλησίον τιμι διαλεγόμενος περὶ ταύτων.
Οἰκοῦν ἀνάγκη συνείναι τινα τοῦτο, ᾧ καὶ ὁμιλῶν ἐποίει τὰ ὅλα. Τίς οὖν ἂν εἴη εἰ μὴ ὁ
τοῦτου λόγος; τίني γὰρ ἂν τις φαίη θεὸν ὁμιλεῖν ἢ τῷ ἑαυτοῦ λόγῳ; Ἦ τίς τοῖτο συνῆν
ποιοῦντι τὴν γενετὴν πᾶσαν οὐσίαν ἢ τῷ τοῦτου σοφία, ἢ λέγουσα· ἡνίκα ἐποίει τὸν οὐρανὸν
κ.τ.λ. . . . Συνὼν δὲ ὡς σοφία καὶ ὡς λόγος τὸν πατέρα βλέπων, ἐδημοῦργει τὸ πᾶν καὶ συνίστη
καὶ διεκόσμει· καὶ δύναμις δὲ ὧν τοῦ πατρός, τὰ ὅλα εἰς τὸ εἶναι ἰσχυροποιεῖ.

³ τίني . . . αὐτῷ]. The Arm. exactly renders this idiom.

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ζακχαίος εἶπε : Πόθεν δῆλον ὅτι ἦν ;

ἀθανάσιος εἶπε : Τέως γινώμεν¹ τίνι ἔλεγε· καὶ οὕτως εὐρίσκεται
πότερον εἰ ὁ αὐτὸς ἐστὶν ὁ σαρκωθείς, ἢ οὐ ;

5. ζακχαίος εἶπεν : Ἐγὼ λέγω ὅτι οὐκ ἐστὶν ὁ χριστὸς ᾧ ἔλεγεν :

Gen. 1²⁶.

ἀθανάσιος εἶπεν : Ὅλως ἔλεγέ τινι ὁ θεὸς ποιήσωμεν ἄνθρωπον
κατ' εἰκόνα ἡμετέραν καὶ κατ' ὁμοίωσιν ;

ζακχαίος εἶπεν : Ἐαυτῷ² ἔλεγε :

ἀθανάσιος εἶπεν : Ἄλλ' οὐκ εἶπε ποιήσω³ ἄνθρωπον, ἀλλὰ
ποιήσωμεν :

6. ζακχαίος εἶπε : Τοῖς ἀγγέλοις ἔλεγε :

ἀθανάσιος εἶπε : Καὶ τοὺς ἀγγέλους, τοῦ θεοῦ συνεργοὺς⁴ λέγεις ;

ζακχαίος εἶπε : Καὶ τί ἄτοπον ;

ἀθανάσιος εἶπε : Οὐκέτι οὖν πάντα ἐν σοφίᾳ ἐποίησεν ;

¹ Τέως γινώμεν]. Cp. Apollin. dial. iii. de S. Trin. ch. 13 : Τέως γινώμεν, τίνες ἦσαν οὗτοι . . . καὶ τότε αὐτὸ τὸ πνεῦμα δώσει πάντων τῶν ζητουμένων τὴν εὐρεσιν.

² Ἐαυτῷ]. Justin M. dial. 285 C after citing Gen. 1²⁶⁻²⁸ uses the same reasoning : Καὶ ὅπως μὴ . . . ἐκεῖνα λέγητε ἃ οἱ διδάσκαλοι ὑμῶν λέγουσιν, ἢ ὅτι πρὸς ἑαυτὸν ἔλεγεν ὁ θεὸς ποιήσωμεν . . . ἢ ὅτι πρὸς τὰ στοιχεῖα . . . λόγους τοὺς εἰρημένους ὑπ' αὐτοῦ τοῦ μυνάσας πάλιν ἱστορήσω, ἐξ ὧν ἀναμφιλέκτως πρὸς τινα, καὶ ἀριθμῶ ὄντα ἕτερον καὶ λογικὸν ὑπάρχοντα, ὡμολογήσαντα αὐτὸν ἐπιγινώσκειν ἔχομεν· Εἰσὶ δὲ οἱ λόγοι οὗτοι· καὶ εἶπεν ὁ θεός· Ἰδοὺ Ἄδὰμ γέγονεν ὡς εἷς ἐξ ἡμῶν . . . Οὐκοῦν εἰπὼν Ὡς εἷς ἐξ ἡμῶν, καὶ ἀριθμὸν τῶν ἀλλήλοις συνόντων, καὶ τὸ ἐλάχιστον δύο μεμήνηκεν· Οὐ γάρ, ὅπερ ἡ παρ' ὑμῖν λεγομένη αἵρεσις δογματίζει, φαῖναι ἂν ἐγὼ ἀληθὲς εἶναι, ἢ οἱ ἐκείνης διδάσκαλοι ἀποδείξαι δύνανται, ὅτι ἀγγέλοις ἔλεγεν, ἢ ὅτι ἀγγέλων ποίημα ἦν τὸ σῶμα τὸ ἀνθρώπειον. Ἀλλὰ τοῦτο τὸ τῷ ὄντι ἀπὸ τοῦ πατρὸς προβληθὲν γέννημα πρὸ πάντων τῶν ποιημάτων συνῆν τῷ πατρί, καὶ τοῦτω ὁ πατὴρ προσομιλεῖ, ὡς ὁ λόγος διὰ τοῦ Σολομώντος ἐδήλωσεν, ὅτι καὶ ἀρχὴ πρὸ πάντων τῶν ποιημάτων τοῦτο αὐτὸ καὶ γέννημα ὑπὸ τοῦ θεοῦ ἐγεννήθη, ὁ σοφία διὰ Σολομώντος καλεῖται.

³ ποιήσω]. Cp. Tert. adu. Prax. 12 : interrogatio quomodo unicus et singularis pluraliter loquitur : *Faciamus hominem ad imaginem et similitudinem nostram* ; cum debuerit dixisse, *Faciam hominem ad im. et sim. meam*, utpote unicus et singularis ? sed et in sequentibus, *Ecce Adam factus est tanquam unus ex nobis*. Fallit aut ludit, ut cum unus et solus et singularis esset, numerose loqueretur. Aut numquid angelis loquebatur, ut Iudaei interpretantur, quia nec ipsi filium agnoscunt ? . . . Immo, quia iam adhaerebat illi filius, secunda persona, sermo ipsius ; et tertia, Spiritus in sermone, ideo pluraliter pronunciauit *faciamus* et *nostram* et *nobis*. Cum quibus enim faciebat hominem, et quibus faciebat similem ? Filio quidem . . . spiritu uero.

⁴ συνεργούς]. Cp. Apollin. dial. iii. de S. Trin. ch. 17 : τὸ πνεῦμα τὸ ἅγιον συνεργὸν λέγεις πατρὸς καὶ υἱοῦ.

7. *ζακχαῖος εἶπε: Καὶ πάντα ἐν σοφίᾳ ἐποίησε:*

*ἀθανάσιος εἶπε: Δῆλον οὖν ὅτι αὐτῷ ἔλεγε*¹, *ποιήσωμεν ἄνθρωπον Gen. 1²⁶.*

κατ' εἰκόνα καὶ ὁμοίωσιν ἡμετέραν:

ζακχαῖος εἶπε: Τί οὖν, ἡ σοφία τοῦ θεοῦ χριστός ἐστιν:

Cp. I Cor.
1²⁴.

*ἀθανάσιος εἶπεν: Μὴ σπεῦδε· ἀλλὰ μετὰ πραότητος καὶ φόβου*²,

*συνείδησιν ἔχοντος*³ *ἀγαθὴν ζητήσωμεν:*

ζακχαῖος εἶπε: Πῶς ἔχεις δεῖξαι ὅτι ἡ σοφία ἐστὶν ὁ χριστός;

ἀθανάσιος εἶπε: Συντίθεται ὅλως, ὅτι πάντα ἐν σοφίᾳ ἐποίησεν ὁ θεός; Cp. Ps.
103²⁴.

ζακχαῖος <εἶπεν>: Οὕτως γέγραπται:

8. *ἀθανάσιος <εἶπεν>: 'Ἡ δὲ*⁴ *σοφία αὐτῇ καὶ ὁ λόγος αὐτοῦ εἴρηται,*

*ὡς ὁ προφήτης λέγει· τῷ λόγῳ κυρίου*⁵ *οἱ οὐρανοὶ ἐστερεώθησαν.*

Ps. 32⁶.

*ζακχαῖος εἶπε: Ναί· * ἀλλ' οὐχὶ ὁ χριστὸς εἶπεν:*

N. sup. lit.
MS.

*ἀθανάσιος εἶπε: Τέως ὁμολόγησον*⁶ *ὡς ἡ σοφία ἐστὶν ὁ λόγος* *ᾧ εἶπε*

*ποιήσωμεν ἄνθρωπον κατ' εἰκόνα καὶ ὁμοίωσιν ἡμετέραν· ὡς οὕσης εἰκόνας
τοῦ ἀρχετύπου*⁷:

¹ αὐτῷ ἔλεγε]. Wisdom is spoken of in the masculine gender by reason of her identification with Christ.

² φόβου]. Cp. Apollin. dial. iii. de S. Trin. ch. 9: μὴ ταραττον, ἀλλὰ μετὰ φόβου θεοῦ ἀναγνώμεν.

³ ἔχοντος]. This may go with φόβου, but ἔχοντες seems to be the right reading.

⁴ 'Ἡ δέ]. Arm. implies: Εἰ δὲ σοφία αὐτοῦ. The two clauses ζακχαῖος: ἡ δὲ σοφία down to ἐστερεώθησαν are added in mg. of MS. by first hand.

⁵ κυρίου]. Tisch. praem. τοῦ.

⁶ ὁμολόγησον]. Tertull. seems to have had before him this passage of our dialogue when he wrote adu. Prax. 7: Apparet unam eandemque uim esse nunc in nomine sophiae, nunc in appellatione sermonis, quae initium accepit uiarum in dei opera, et quae 'coelum confirmauit,' 'per quam omnia facta sunt' et 'sine qua nihil factum est.' Nec diutius (cf. τέως ὁμολόγησον) de isto, quasi non ipse sit sermo. . . . Ergo, inquis, das aliquam substantiam esse sermonem, spiritu et sophiae traditione constructam? Plane. Non uis enim eum substantium habere in re, per substantiae proprietatem (cf. τὴν ὑπόστασιν); ut res et persona quaedam uideri possit, et ita capiat secundus a deo constitutus, duos efficere, patrem et filium, deum et sermonem. Quid est enim, &c.

⁷ ἀρχετύπου]. We must not render 'quoniam homo sit imago archetypi;' nor compare Philo Q. D. P. I. § 23 = i. 207 M: ἀρχέτυπον μὲν φύσεως λογικῆς ὁ θεός ἐστι, μίμημα δὲ καὶ ἀπεικόνισμα ἄνθρωπος. For the sense is this: 'the inference being that there exists an image of the archetype, God, to wit σοφία or λόγος.' It is this image

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ζακχαίος εἶπε: Ναί:

9. ἀθανάσιος εἶπεν: Ἡμετέραν δὲ εἰρηκώς, καὶ τοῦ ἀκούοντος¹ τὴν ὑπόστασιν² ἔδειξεν· οὐ γὰρ εἶπε κατ' εἰκόνα καὶ ὁμοίωσιν ἐμὴν, ἀλλὰ κατ' εἰκόνα καὶ ὁμοίωσιν ἡμετέραν:

ζακχαίος εἶπε: Θέλεις εἰπεῖν ὅτι ἄλλος θεὸς ἐστὶν ἢ σοφία τοῦ θεοῦ;

ἀθανάσιος εἶπεν³: Ἄλλος θεὸς ἐκτὸς τοῦ θεοῦ οὐκ ἔστιν· ὥσπερ οὐδὲ

after which they made man. Tertullian (adu. Prax. 12) gives the exact sense: Denique sequens scriptura distinguit inter personas: *et fecit deus hominem; ad imaginem dei fecit illum*. Cur non *suam*, si unus qui faciebat, et non erat ad cuius faciebat? Erat autem (= οὐσης), ad cuius imaginem faciebat, ad filii scilicet. It is as if Tertullian had set himself to comment on and explain the text before us.

¹ ἀκούοντος]. Cp. Vigil. Taps. l.c.: In Genesi dominum dixisse legimus: *Faciamus hominem ad imaginem et similitudinem nostram*. Ecce pluraliter dixit, faciamus, alium uidelicet indicans ad quem loquentis Dei factus est sermo. Non enim tam absurde intelligendum est fuisse locutum, ut sibi ipse diceret *faciamus*. . . . Namque ut alterum ad alterum locutum fuisse Scriptura monstraret, continuo subiecit, dicens: *Et fecit Deus hominem: ad imaginem Dei fecit illum*. Si unus esset, ad imaginem suam fecisse diceretur. And immediately after the same interlocutor cites Gen. 19²⁴ and adds: Nihil tam evidentius ad ostendendum Patrem et demonstrandum Filium legaliter potuit intimari, ubi alius ab altero, non unus a seipso sulfureas coelitus iaculatus est flammās. So pseudo-Greg. Nyss. adu. Iud. (Migne Patr. Gr. 46 col. D) on Gen. 1¹⁴: *τίς εἶπε καὶ τίς ἤκουσε*;

² ὑπόστασιν]. I. e. the independent substance. It would be an anachronism to render it 'personality,' though that is what it means here in modern phrase. In Hebrews 1³ (see below, n. 2, p. 7) the Son is the *χαρακτήρ τῆς ὑποστάσεως*, 'the stamped image of the substance' of the Father. In Irenaeus II. 18, 5, according to Harvey *ὑπόστασις*, *substitutio*, means intellectual as opposed to inanimate substance, as in Hippol. Philos. iv. 51. Tertull. adu. Prax. 12 has a parallel passage: Exinde autem in sermone, Christo assistente et administrante, Deus uoluit fieri et Deus fecit; *et dixit Deus, fiat firmamentum*, &c. Sed et cetera utique idem fecit qui et priora; id est sermo Dei, *per quem omnia facta sunt, et sine quo factum est nihil*. Qui si ipse deus est, secundum Iohannem *Deus erat sermo*: habes duos; alium dicentem, ut fiat; alium facientem. Alium autem quomodo accipere debeas, iam professus sum; personae, non substantiae nomine; ad distinctionem, non ad divisionem. . . . Ergo, inquis, si Deus dixit, et Deus fecit, si alius Deus dixit et alius fecit: duo Dii praedicantur.

³ The Armenian has abridged the answer of Athanasius, and introduced a phrase distinctive of third or fourth century dogmatics, as follows: 'A. Another God as touching substance, but not as touching (or according to) nature. Z. So then Christ is a Godness.' See the citation from Origen in note (3) on § 19 below.

ἄλλο φῶς¹ τὸ ἀπαύγασμα² τοῦ φωτός³. ἀλλὰ φῶς μὲν τὸ φῶς, καὶ τὸ Sap. 7²⁶. ἀπαύγασμα φῶς· ἀλλ' οὐχὶ ἄλλο καὶ ἄλλο φῶς· οὕτως καὶ ἡ σοφία τοῦ θεοῦ· θεός, ἀλλ' οὐχὶ ἄλλος καὶ ἄλλος⁴ θεός· γέγραπται γάρ· ἐγὼ εἰμὶ Deut. 32²⁹. θεός καὶ οὐκ ἔστιν ἄλλος⁵. καὶ πάλιν· Κύριε ὁ θεὸς ἡμῶν· πλὴν σου Is. 26¹³. ἄλλον οὐκ οἶδαμεν⁶ :

ΙΟ. ζακχαῖος εἶπεν : Οὐκοῦν θεὰ ἐστὶν ὁ χριστός :

ἀθανάσιος εἶπεν : Θεός, εἰπέ· καὶ μὴ ὡς ἰουδαῖος⁷ νόμιζε, ἐπὶ τῶν ἀσωμάτων τὰ θηλυκὰ ὀνόματα καὶ τὰ ἀρρενικὰ ὁμοίως λέγεσθαι, ὡς καὶ ἐπὶ τῶν σωμάτων· ἐπεὶ καὶ ἡ ψυχὴ σου θηλυκῶ ὀνόματι κέκληται ψυχὴ· καὶ οὐκ ἔστι θήλεια καὶ ἄρρην * ψυχὴ :

MS. ἄρρεν.

¹ φῶς]. Cp. Hippolytus c. Noetum (Migne Patr. Gr. x. 818) about the γέννησις of the Son : καὶ οὕτως παριστάτω αὐτῷ (sc. Deo) ἕτερος. ἕτερον δὲ λέγων οὐ δύο θεοὺς λέγω, ἀλλ' ὡς φῶς ἐκ φωτός ἢ ὡς ὕδωρ ἐκ πηγῆς ἢ ὡς ἀκτῖνα ἀπὸ ἡλίου. δύναμις γὰρ μία ἢ ἐκ τοῦ παντός. τὸ δὲ πᾶν πατήρ, ἐξ οὗ δύναμις λόγος.

² ἀπαύγασμα]. Cp. Heb. 1³ : ὃς ὦν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ. But pseudo-Athan. has really in view not Ep. to Hebrews, but Sap. Sal. 7²⁶, which says of σοφία : ἀπαύγασμα γὰρ ἔστι φωτός αἰδίου καὶ ἑσοπτρον ἀκηλίδωτον τῆς τοῦ θεοῦ ἐνεργείας καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ.

Athenagoras Legatio ch. 10, p. 287 refers this passage of Wisdom to the Spirit : ἄγον πνεῦμα ἀπόρροιαν εἶναι φάμεν τοῦ θεοῦ, ἀπορρέον καὶ ἐπαναφερόμενον, ὡς ἀκτῖνα ἡλίου. Tertull. adu. Prax. 8 : Protulit enim deus sermonem sicut . . . sol radium . . . nec radius a sole discernitur, sicut nec a deo sermo.

³ φωτός]. Cp. Justin dial. 358 B : "Ἀτμητον δὲ καὶ ἀχώριστον τοῦ πατρὸς ταύτην τὴν δύναμιν ὑπάρχειν ὕπερ τρόπον τὸ τοῦ ἡλίου φῶς ἐπὶ γῆς εἶναι ἀτμητον καὶ ἀχώριστον ὄντος τοῦ ἡλίου ἐν τῷ οὐρανῷ . . . καὶ παραδείγματος χάριν παρελίσφειν τὰ ὡς ἀπὸ πυρὸς ἀναπνέμενα πυρά, ἃ ἕτερα ὀρώμεν, οὐδὲν ἐλαττωμένον ἐκείνου ἐξ οὗ ἀναφθῆναι πολλὰ δύνανται, ἀλλὰ ταῦτο μόνοντος.

Cp. Tertull. adu. Prax. 13 : nam et radium solis seorsum solem uocabo. . . Nam, etsi soles duos [non] faciam, tamen et solem et radium eius tam duas res et duas species unius indiuisae substantiae (cf. ἀπαράλλακτος οὐσία) numerabo, quam Deum et sermonem eius, quam patrem et filium.

⁴ ἄλλος καὶ ἄλλος]. Tertull. adu. Prax. 9 : Ecce enim dico, alium esse patrem, et alium filium, et alium spiritum. Male accepit idiotas quisque aut peruersus hoc dictum, quasi diuersitatem sonet.

⁵ Deut. 32²⁹. The LXX has ἐγὼ εἰμι καὶ οὐκ ἔστι θεὸς πλὴν ἐμοῦ. Holmes 178 and 202 add θεός after εἰμι. In place of θεός in the LXX text some old Latin texts of ps. and Fulgentius read *alius*, and the old Latin text opposite Greek in bilingual cod. 65 omits θεός.

⁶ Is. 26¹³. Tisch. has Κύριε ὁ θεὸς ἡμῶν, Κτῆσαι ἡμᾶς· Κύριε, ἐκτός σου ἄλλον οὐκ οἶδαμεν. The citation probably stood in this form in the dialogue, for just above ἐκτός τοῦ θεοῦ is read.

⁷ Cp. Alterc. Simonis iii. 11 : Loqueris quasi Iudaeus (see note below on § 45).

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11. ζακχαίος εἶπε: Δείξον μοι ὅτι θεὸς λέγεται καὶ ἡ σοφία τοῦ θεοῦ ἐν ἰδίῳ¹ προσώπῳ²:

MS. τίς.

ἀθανάσιος εἶπε: Τέως³ ἐδείχθη ὅτι ἔστι τις* δύναμις κατὰ τὴν γραφὴν

MS. ἡ.

ἡ* λέγει ὁ θεός· ποιήσωμεν ἄνθρωπον κατ' εἰκόνα καὶ ὁμοίωσιν ἡμετέραν,

1 Cor. 1²⁴.

καὶ ὅτι ταύτην τὴν δύναμιν⁴ σοφίαν τοῦ θεοῦ εἶναι ὁ προφήτης εἶπε

Ps. 103²¹.

λέγων· πάντα ἐν σοφίᾳ ἐποίησας· καὶ αὐτὴν τὴν σοφίαν λόγον ὠνόμασε*

MS. ὠνόμασε.

λέγων· τῷ λόγῳ κυρίου οἱ οὐρανοὶ ἐστερεώθησαν· καὶ τῷ πνεύματι τοῦ

Ps. 32⁸.

στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν· ὅτι δὲ οὔτε λόγος διὰ φωνητηρίων ὀργάνων⁵ ἀναπεμπόμενος, οὔτε πνεῦμα διὰ τῶν ἀναπνευστικῶν δῆλον ὅτι ἐκ τοῦ ἀσώματον⁶ εἶναι τὸν θεόν:

¹ ἰδίῳ]. This answers to Tertullian's phrase (adu. Prax. 7): *Ex sua persona*, and at end of ch. 7 he writes: *Quaecunque ergo substantia sermonis fuit: illam dico personam, et illi nomen filii uindico*. In this passage, however, Bishop Bull points out that *personam* renders the word *ὑπόστασις*. He also declares that by *substantia sermonis* Tertullian expressed 'hypostasin siue personam' (see *Defensio Fid. Nic.* iii. 10, 13). Tertull. also adu. Prax. 24 says: *manifestam fecit duarum personarum conjunctionem* in explanation of the text: *qui me uidet, patrem uidet*. He also writes: *ex hoc ipso apparente proprietate utriusque personae*, dum dicit: *Ego sum in patre et pater in me*. Here we have the Latin of ἰδίῳ προσώπῳ, a phrase which must have been already in technical use, since Tertullian's treatise throughout presupposes Greek originals.

² Hippolyt. c. Noet. (Migne Patr. Gr. 821) similarly distinguished the *Logos* from the Father as a separate person, but like Tertullian adds the Holy Spirit to make a trio: *Εἰ δὲ οὖν ὁ λόγος, πρὸς τὸν θεὸν θεὸς ὢν, τί οὖν; φήσειεν ἄν τις δύο λέγειν θεοὺς (τὸν Ἰωάννην); Δύο μὲν οὐκ ἔρω θεοὺς, ἀλλ' ἡ ἓνα, πρόσωπι δὲ δύο, οἰκονομίαν δὲ τρίτην, τὴν χάριν τοῦ ἁγίου πνεύματος . . . οἰκονομία συμφωνίας συνάγεται εἰς ἓνα θεόν· εἰς γὰρ ἔστιν ὁ θεός*.

³ Τέως]. This word is frequently so used in Maximus dial. de S. Trin. iii. (Migne Patr. Gr. vol. 28); e.g. ch. 13: *ὥσπερ τέως ὠμολόγηται ἡμῖν*. See note on § 13 and ibid. ch. 19: *τέως πνεῦμα θεῖον ἐτέλεχθη*. Cyril of Jerusalem has the same use.

⁴ δύναμιν]. See note on ὁμολόγησον in § 8. Already in Philo Wisdom is constantly represented as a *Power* of God.

⁵ ὀργάνων]. Cp. Greg. Nyss. dogmatica dubia. Testim. adu. Iudaeos (in Migne Patr. Gr. 46, col. 193). After citing Ps. 32⁶ he continues: *Οὐ λόγος οὖν ὑπάρχει ἀέρος τύποις σημαντικῇ διὰ φωνητικῶν ὀργάνων ἐκφερομένη, οὔτε πνεῦμα στόματος ἀτμός, ἐκ τῶν ἀναπνευστικῶν μερῶν ἐξωθούμενος, ἀλλὰ λόγος μὲν ὁ πρὸς θεὸν ἐν ἀρχῇ καὶ θεὸς ὢν*. Which writing is dependent on which is clear from what follows in Pseudo-Gregory. It is our dialogue that has given him his text. His work is full of terms like *ἡ ἁγία καὶ ὁμοούσιος Τριάς, λόγος ἐνυπόστατος*. In § 113 below our text admits of restoration therefrom. In the lost *θεογνωσία* cited in Euthym. zigab. (Migne Patr. Gr. 130, col. 261 C), Greg. Nyss. wrote: *καίτοι γε τοῦ ἐν φωνῇ λόγου οὐδὲ οὕτως ἦν χρεία τῇ ἀσώματῳ φύσει*.

⁶ ἀσώματον]. In the corresponding passage (adu. Prax. 7) already cited (in the

12. ζακχαῖος εἶπεν: "Εστω τὶς* δύναμις¹ καὶ ἡ σοφία ἥ* λέγει· MS. τὶς.
ποιήσωμεν ἄνθρωπον κατ' εἰκόνα καὶ ὁμοίωσιν ἡμετέραν· μὴ καὶ θεὸς MS. ᾧ.
ἐστὶν ἡ δύναμις;

ἀθανάσιος εἶπε: Αὐτῇ ταύτῃ τῇ δυνάμει λέγει ὁ θεός· ἰδοὺ γέγονεν Gen. 3rd.
ἀδὰμ² ὡς εἶς ἐξ ἡμῶν:

ζακχαῖος εἶπεν: Εἰ γὰρ εἶπεν ἰδοὺ γέγονεν ἀδὰμ ὡς εἶς ἐξ ἡμῶν
<θεός>*; θεὸς ex
Arm. add.

13. ἀθανάσιος εἶπεν: 'Ομολογεῖς τέως· ὅτι ἔστι τις* δύναμις, ἥ MS. τὶς
πυρρῶς συνομιλεῖ⁴ ὁ θεός· καὶ αὐτὴ ἐστὶν ἡ λέγουσα διὰ τοῦ σολομῶνος⁵ Fol. 39.

note on ὁμολόγησον in § 8) Tertullian denies that the Word is something vocal, but takes occasion to deny also that God is in every sense ἀσώματος: Quid est enim, dices, sermo, nisi uox et sonus oris; et sicut grammatici tradunt, aer offensus, intelligibilis auditu? Ceterum uacuum nescio quid et inane et incorporeale? At ego nihil dico de Deo inane et uacuum prodire potuisse, ut non de inani et uacuo prolatum; nec carere substantia. . . . Quale est, ut nihil sit ipse, sine quo nihil factum est? Ut inanis solida et generans (cp. § 18 ὁ αἰτίος καὶ γενιήτωρ τῆς σοφίας)! Dehinc adsistentem eam ipsa separatione cognosce: cum pararet, inquit, coelum, aderam illi simul, &c.

¹ δύναμις]. Tert. adu. Prax. 6: Haec uis (sc. τοῦ λόγου) et haec diuini sensus dispositio apud scripturas etiam in Sophiae nomine ostenditur. . . . Itaque Sophiam quoque exaudi, ut secundam personam conditam; *primo dominus creauit me*, initium uiarum in opera sua . . . : ante omnes autem colles generauit me, in sensu suo scilicet condens et generans (cp. § 18 ὁ αἰτίος καὶ γενιήτωρ τῆς σοφίας)! Dehinc adsistentem eam ipsa separatione cognosce: *cum pararet*, inquit, *coelum*, *aderam illi simul*, &c.

² γέγονεν ἀδὰμ]. Tisch. 'Ad. γέγ. But Holmes 79, Method. ap. Epiphan. i. 547 have γέγ. 'Ad.

³ τέως]. Cp. Maximus dial. iii. de S. Trin. ch. 15 τέως μάθε and see note on τέως in § 11 above.

⁴ συνομιλεῖ]. Cp. Iren. Haer. i. 34, 1: Non ergo angeli fecerunt nos, nec nos plasmauerunt, nec angeli potuerunt imaginem facere dei, nec alius quis praeter uerbum domini, nec uirtus longe absistens a patre uniuersorum . . . adest enim ei semper uerbum et sapientia, filius et spiritus, per quos et in quibus omnia libere et sponte fecit, ad quos et loquitur, dicens: Faciamus, &c. So Theophili Antioch. lib. ii. ad Autolycum p. 114, edit. Oxon.: οὐκ ἄλλω δέ τινι εἴρηκε, ποιήσωμεν, ἀλλ' ἡ τῷ ἑαυτοῦ λόγῳ καὶ τῇ ἑαυτοῦ σοφίᾳ. And cp. note on ἐαυτῷ in § 5.

⁵ σολομῶνος]. Irenaeus in the same context (see note 4) cites this passage also, in proof that Wisdom or the Spirit was with the Father *ante omnem constitutionem*. But he distinguishes between the Word and the Wisdom—a stage of the argument at which the author of this dialogue has not yet arrived.

Neither has Tertullian in his adu. Prax. arrived at it, for he writes ch. 19: Aut si

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Prov. 8²⁷⁻²⁹. *ἡνίκα ἠτοίμαζε τὸν οὐρανόν, συμπαρήμην αὐτῷ, καὶ ἤμην * παρ' αὐτῷ*
 MS. *ἡμην*.
 ubi *ην* add.
 sec. m. (*ῆ*).
 MS. *προσέ-*
χαιρον.
 Cp. Luke
 2⁵².

*ἀρμόζουσα· καὶ τό, ἐγὼ ἤμην ἥ * προσέχαιρεν*:*

ζακχαῖος εἶπε: Μὴ εἶπεν ὅτι ἐγὼ ἡμην ὁ θεός;

ἀθανάσιος εἶπε: Προκοπτέω¹ ὁ λόγος ἡλικία καὶ σοφία πνευματικῇ:

ζακχαῖος εἶπε: Δεῖξον ὅτι θεὸς καὶ ἄλλος ἐστίν:

ἀθανάσιος εἶπεν: 'Εὰν μὴ μάθῃ τις τὰ στοιχεῖα, συλλαβὰς ἀναγνῶναι οὐ δύναται· ἀνάγκη οὖν σε στοιχειωθῆναι καὶ οὕτως νοῆσαι τὰ λεγόμενα καὶ σημαινόμενα διὰ τῶν στοιχείων:

τ'is MS.
ῆ MS.

14. ζακχαῖος εἶπεν: 'Ιδοὺ ἔγνων ὅτι ἔστι τις δύναμις ἥ * προσέχαιρεν ὁ θεός· μή, ὅτι καὶ θεός ἐστιν ἔδειξας;*

Gen. 18¹.

ἀθανάσιος εἶπεν: 'Εὰν λέγῃ ἡ γραφή· καὶ ὤφθην κύριος ὁ θεὸς τῷ ἄβραάμ². καὶ εἶπεν· οὐ μὴ κρύψω ἐγὼ ἀπὸ ἄβραάμ τοῦ παιδός μου ἃ ἐγὼ

Gen.
 18¹⁷⁻²⁵.

sic solus (sc. Deus) extendit (sc. coelum), quomodo isti praesumunt in peruersum haeretici, quasi singularis, non admittatur sophia illa dicens, *cum pararet coelum ego aederaui illi*. Et si dixit apostolus, *quis cognouit sensum Domini, et quis illi consilio fuit*, utique praeter sophiam fuit, quae illi aderat. In ipso tamen et cum illo *universa compingebat*, non ignorante quid faceret. Praeter sophiam autem, praeter filium dicit, qui est Christus: sophia et *uirtus dei*, secundum Apostolum, solus sciens sensum patris. . . . Nisi enim fallor et alibi scriptum est: *sermone eius coeli firmati sunt et spiritu eius omnis uirtus eorum*. Et sermo autem, uirtus et sophia, ipse erit Dei filius.

¹ *προκοπτέω*]. I. e. the argument will advance Zacchaeus in understanding. Cp. § 30 *ἵνα σε εἰς τοῦτο προκόψωμι*. This is perhaps more natural to the context than to suppose that it was the divine word which was to grow in wisdom and so become God. The latter was an heretical notion ascribed by Hippolytus Haer. vi. 17 to the followers of Simon magus: *ἐὰν δὲ στρέφηται (ἡ φλογὶν ῥομφαία) εἰς σπέρμα καὶ γάλα, ὁ δυνάμει ἐν τοῖσι κατακείμενος λόγος τοῦ προσήκοντος καὶ τύπον κυρίου, ἐν ᾧ γεννᾶται λόγος, τυχόν, ἀρξάμενος ὡς ἀπὸ σπινθήρος ἐλαχίστου, παντελῶς μεγαλυνθήσεται καὶ αὐξήσῃ καὶ ἔσται δύναμις ἀπέραντος, ἀπαράλλακτος, [ἴση καὶ ὁμοία αἰῶνι ἀπαράλλακτῳ μηκέτι γινομένῳ εἰς τὸν ἀπέραντον αἰῶνα]*. Athanasius protests against it being supposed that it was the λόγος which advanced in wisdom and stature according to Luke 2⁵².

² *τῷ ἄβραάμ*]. Tisch. has *ὤφθην δὲ αὐτῷ ὁ θεός*. So Justin M. dial. 275 A and all other sources. But Philo has the reading of our dialogue in the Qu. in Gen. Sermo iv. § 1. Some Fathers in citing have *τῷ Ἀβραάμ*, e.g. Theodoret dial. i. ch. 21. Also Greg. Nyss. liber de Cognitione Dei *θεογνωσίᾳ* apud Euthym. zig. Panoplia (Migne 130, 261 A).

ποιῶ. ἀβραάμ δὲ γινόμενος ἔσται εἰς ἔθνος μέγα καὶ πολύ. Καὶ ἐν-
ευλογηθήσονται ἐν αὐτῷ πάντα τὰ ἔθνη τῆς γῆς· ἥδει¹ γάρ ὅτι συντάξει
τοῖς υἱοῖς αὐτοῦ καὶ τῷ οἴκῳ αὐτοῦ μετ' αὐτόν. καὶ φυλάξουσιν τὴν ὁδόν²
κυρίου τοῦ θεοῦ· τοῦ ποιεῖν ἐλεημοσύνην³ καὶ κρίσιν· ὅπως ἂν ἐπαγάγῃ
κύριος ὁ θεὸς⁴ ἐπὶ ἀβραάμ ἃ ἐλάλησε πρὸς αὐτόν· εἶπε δὲ κύριος ὁ θεός⁵
κραυγὴ σοδόμων καὶ γομόρρας πεπλήθυνται πρὸς με, καὶ αἱ ἁμαρτίαι
αὐτῶν μεγάλαι σφόδρα. καταβάς οὖν ὄψομαι εἰ κατὰ τὴν κραυγὴν
αὐτῶν συντελοῦνται⁶ τὴν ἐρχομένην πρὸς με*. εἰ δὲ μή, ἵνα γνῶ. καὶ MS. *μαί*.
ἀποστρέψαντες ἐκέθην οἱ ἄνδρες, ἦλθον εἰς σόδομα. ἀβραάμ δὲ ἦν ἔτι⁷
ἑστηκώς ἐναντίον τοῦ κυρίου. καὶ εὐλογήσας⁸ ἀβραάμ εἶπεν· μὴ
συναπολέγῃς⁹ δίκαιον μετὰ ἀσεβοῦς. καὶ ἔσται ὁ δίκαιος ὡς ὁ ἀσεβής.
ἐὰν ὧσι πεντήκοντα δίκαιοι ἐν τῇ πόλει ἀπολείς αὐτούς; οὐκ ἀνήσεις
πάντα τὸν τόπον ἐκεῖνον¹⁰, ἕνεκεν τῶν πεντήκοντα δικαίων, ἐὰν ὧσιν ἐν
αὐτῇ; μὴδαμῶς σὺ ποιήσεις τὸ ῥῆμα¹¹ τοῦτο, ἀποκτεῖναι δίκαιον μετὰ
ἀσεβοῦς, καὶ ἔσται ὁ δίκαιος ὡς ὁ ἀσεβής; μὴδαμῶς ὁ κρίνων πᾶσαν γῆν

¹ ἥδει]. Tisch. ἥδεν. Holmes 56 has ἥδει.

² τὴν ὁδόν]. Tisch. τὰς ὁδοὺς and omits after κυρίου the words τοῦ θεοῦ· τοῦ. Holmes 56, 106, 129, 134, Chrys. i. 82, iv. 426 agree with pseudo-Athan. in adding τοῦ θεοῦ, and 108 compl. have τοῦ before ποιεῖν. No other text has τὴν ὁδόν, which the Hebrew implies.

³ ἐλεημοσύνην]. Tisch. δικαιοσύνην, which is given in all other sources. It is an alternative rendering of the Hebrew word, and in later Hebrew the more usual sense. See Matt. 6¹ in Tisch. ed. oct.

⁴ ὁ θεός]. Tisch. omits, and below for ἃ reads πάντα ὅσα. Holmes 76, 106, 134, Arm. add ὁ θεός. Holmes 15, 72, 82, Euseb. ii. 233 and Chrys. l.c. read ἃ for πάντα ὅσα.

⁵ κύριος ὁ θεός]. Tisch. κύριος only. Holmes 56, 129, and several other minusc. add ὁ θεός, also Caten. Nic.

⁶ συντελοῦνται]. Tisch. and all other sources read this word after πρὸς με.

⁷ ἔτι]. Tisch. ἔτι ἦν and om. τοῦ before κυρίου. Holmes 72, 129, Cat. Nic., Aug. have ἦν ἔτι.

⁸ εὐλογήσας]. Tisch. ἐγγίσας, which is in all other sources. εὐλογήσας is perhaps a misreading of the Hebrew, viz. לָגַי for שָׁגַי.

⁹ συναπολέγῃς]. Due to a misreading of נַפְסֹת as רַפְסֹת. Tisch. συναπολέσῃς.

¹⁰ ἐκεῖνον]. Tisch. om. Holmes 1=cod. Cotton. has ἐκεῖνον, so has Philo.

¹¹ τὸ ῥῆμα]. Tisch. praem. ὡς and below has τοῦ ἀποκτ.

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κρίσιν
usque εὔρω
sup. lit. scr.
pr. man.
εὔρω.
ὑφήλων ἕως.

οὐ ποιήσεις κρίσιν; εἶπε δὲ κύριος ὁ θεός¹. ἐὰν² εὔρω * ἐν σοδόμοις πεντήκοντα δικαίους ἐν τῇ πόλει, ἀφήσω πάντα τὸν τόπον δι' αὐτούς. καὶ οὕτως³ ὑφελὼν * πέντε καὶ πάλιν πέντε ἦλθεν ἕως * δέκα. τίνα οὖν λέγεις τῷ ἄβραᾶμ ταῦτα λελαληκέναι, αὐτὸν τὸν θεόν, ἢ τὴν δύναμιν αὐτοῦ; ζακχαῖος εἶπεν: Αὐτὸν τὸν θεόν:

Gen. 19²⁴⁻²⁵.

15. ἀθανάσιος εἶπεν: Ὅτ' ἂν λέγῃ ἡ γραφή καὶ κύριος ὁ θεός⁴ ἔβρεξεν ἐπὶ σόδομα καὶ γόμορρα θεῖον καὶ πῦρ παρὰ κυρίου ἐκ τοῦ οὐρανοῦ. καὶ κατέστρεψε τὰς πόλεις ταύτας καὶ πᾶσαν τὴν περίχωρον. ἄρα παρὰ ποίου κυρίου⁵ κύριος ὁ θεός ἔβρεξε ἐπὶ σόδομα καὶ γόμορρα θεῖον καὶ πῦρ;

¹ ὁ θεός]. Tisch. omits.

² ἐὰν κ.τ.λ.]. Tisch.: ἐὰν ὁσιν ἐν Σ. π. δίκαιοι ἐν τῇ π. ἀφήσω ὅλην τὴν πόλιν καὶ πάντα τὸν τόπον. The version ἐὰν εὔρω κ.τ.λ. is in codd. i. iii. x. 15, 31, 56, 72, 82, 106, 129.

³ καὶ οὕτως]. Apollinarius de S. Trin. dial. iii. ch. ii. copies this passage, for after citing Gen. 18¹⁷⁻²⁰, as far as τὸν τόπον δι' αὐτούς he goes on thus, καὶ οὕτως ἐφέλας πέντε καὶ πάλιν πέντε, ἦλθεν ἕως δέκα.

⁴ ὁ θεός]. This addition is only read in two of Holmes' Codd. viz. 56=Cod. Paris. 111 saec. xii. and 129=Cod. Vatic. 1252, saec. xiii. None of the older Latin fathers cited by Sabatier add *deus* after *dominus*. Tertullian alone adds it and draws the same inference as our dialogue, adu. Prax. 16: Filius itaque est, qui et ab initio indicauit, turrem superbissimam elidens . . . pluens super Sodomam et Gomorram, ignem et sulphurem, *Deus a Deo*.

⁵ παρὰ ποίου κυρίου]. Tert. adu. Prax. 13: Et Esaias haec dicit: *Domine quis credidit auditui nostro, et brachium domini cui reuelatum est?* Brachium enim suum non dixisset, si non dominum patrem et dominum filium intelligi uellet. Etiam adhuc antiquior genesis: *Et pluit dominus [deus] super Sodomam et Gomorram sulphur et ignem de coelo a domino*. Haec aut nega scripta, aut quis es ut non putes accipienda, quemadmodum scripta sunt (scil. κύριος ὁ θεός), maxime quae non in allegoriis et parabolis, sed in definitionibus certis et simplicibus habent sensum. This caution against an allegorical interpretation seems to glance at the Jew's suggestion (in § 16) that *dominus* in this text means an *angel*. The immediate sequel in Tertullian proves that he also added *deus* after *dominus*. It is as follows: Quod si ex illis es, qui tunc dominum non sustinebant Dei se filium ostendentem, ne eum dominum [+ deum] crederent: recordare tu, cum illis, scriptum esse: *Ego dixi uos Dii estis, et filii altissimi*. Et stetit deus in Ecclesia deorum; ut si, homines per fidem filios Dei factos, Deos scriptura pronunciare non timuit, scias illam multo magis uero et unico Dei filio domini [+ Dei] nomen iure contulisse. Ergo, inquis, prouocabo te, ut hodie quoque ex auctoritate istarum scripturarum constanter duos Deos (therefore Tertull. added *deus*)

ζακχαίος εἶπεν: Οὐ λέγει κύριος ὁ θεὸς ἔβρεξεν· ἀλλὰ κύριος ἔβρεξεν:

ἀθανάσιος: Καὶ μάλιστα τὰ πλείονα * τῶν ἀντιγράφων, Κύριος ὁ θεὸς ¹ πλείονα
MS.
δηλονότι
MS.
Gen., 19²⁴. ἔχουσιν. δῶμεν δὲ ὅτι οὐ πρόκειται ὁ θεός· οὐκ ἐστὶ δηλὸν ὅτι * ὁ βρέξας ὁ εἰρηκὼς τῷ λῶτ· ἰδοὺ ἐθαύμασά σου τὸ πρόσωπον καὶ ἐπὶ τῷ ῥήματι τοῦτῳ τοῦ μὴ καταστρέψαι τὴν πόλιν περὶ ἧς ἐλάλησας:

16. ζακχαίος εἶπεν: Οὐ· ἀλλὰ τὸ κύριος ἔβρεξεν ἐπὶ σόδομα καὶ γόμορρα παρὰ κυρίου πῦρ καὶ θεῖον. τοῦτ' ἐστίν, ἄγγελος ² ἔβρεξεν παρὰ κυρίου τοῦ θεοῦ:

ἀθανάσιος: Καὶ τὸν μὲν ἄγγελον κυρίου κύριον λέγεις· τὴν δὲ δύναμιν αὐτοῦ κύριον οὐ λέγεις;

et duos Dominos praedices. And see also the citation in note on ὁ θεός which clinches the reading: *dominus deus*. Except in this one citation Tertullian's text has been adjusted to the common reading of Gen. 19²⁴ which omitted *deus*.

Cp. also Justin M. dial. 276 D and Novatian. de Trin. cap. 16 (21), who uses Gen. 19²⁴ in the same way, but without adding *deus* after *dominus*.

¹ Κύριος ὁ θεός]. Justin M. dial. 279 A, B: καὶ ὁ κύριος ἔβρεξεν εἰς Σόδομα καὶ Γόμορρα θεῖον καὶ πῦρ παρὰ κυρίου κ.τ.λ. . . καὶ πάλιν πανσάμενος ἐπέφερον· Καὶ νῦν οὐ νενόηκατε, φίλοι, ὅτι ὁ εἰς τῶν τριῶν, ὁ καὶ θεὸς καὶ κύριος τῷ ἐν τοῖς οὐρανοῖς ἰπηρετῶν, κύριος τῶν δύο ἀγγέλων; προσελθόντων γὰρ αὐτῶν εἰς Σόδομα, αὐτὸς ὑπολειφθεὶς προσωμιλεῖ τῷ Ἀβραάμ τὰ ἀναγεγραμμένα ὑπὸ Μωυσέως· οὐ καὶ αὐτοῦ ἀπελθόντος μετὰ τὰς ὁμιλίας, ὁ Ἀβραάμ ὑπέστρεψεν εἰς τὸν τόπον αὐτοῦ. οὐ ἐλθόντος, οὐκέτι δύο ἄγγελοι ὁμιλοῦσι τῷ Λῶτ ἀλλ' αὐτός, ὡς ὁ λόγος δηλοῖ, καὶ κύριός ἐστι, παρὰ κυρίου τοῦ ἐν τῷ οὐρανῷ . . . λαβὼν τὰ ταῦτα ἀπενεγκεῖν (? ἐπενεγκεῖν) σοδόμοις καὶ γομόρροις κ.τ.λ.

In the above the words ὁ καὶ θεὸς καὶ κύριος suggest that Justin read ὁ θεός after κύριος in his text of LXX. But although Gen. 19²⁴ is cited more than once, *θεός* is never added. Yet he again implies the addition in the same dialogue 357 D: καὶ ὅτι κύριος ὦν ὁ χριστός, καὶ θεὸς θεοῦ υἱὸς ὑπάρχων, καὶ δυνάμει φαινόμενος πρότερον ὡς ἀνὴρ καὶ ἄγγελος, καὶ ἐν πυρὸς δόξῃ, ὡς ἐν τῇ βιβάτῃ, πέφανται καὶ ἐπὶ τῆς κρίσεως τῆς γεγεννημένης ἐπὶ σόδομα, ἀποδέδεικται ἐν πολλοῖς τοῖς εἰρημένοις. And also in the next passage 358 D: ὅταν λέγῃ· Ἐβρεξε κύριος πῦρ παρὰ κυρίου ἐκ τοῦ οὐρανοῦ, δύο ὄντας ἀριθμῷ μηνύει ὁ λόγος ὁ προφητικὸς, τὸν μὲν ἐπὶ γῆς ὄντα, ὃς φησι καταβεβηκέναι ἰδεῖν τὴν κραυγὴν σοδόμων, τὸν δὲ ἐν τοῖς οὐρανοῖς ὑπάρχοντα, ὃς καὶ τοῦ ἐπὶ γῆς κυρίου κύριός ἐστιν, ὡς πατὴρ καὶ θεός, αἰτίος τε αὐτῷ τοῦ εἶναι καὶ δυνατῷ καὶ κυρίῳ καὶ θεῷ. Here the last words presuppose the addition of ὁ θεός in the LXX text. Justin either copied his argument from a writer who had the addition *θεός* or else his own text has been tampered with.

² ἄγγελος]. Justin M. (dial. 357 C, D and 275 B, C) also uses Gen. 19²⁴ to prove that there is a *θεός ἕτερος* τοῦ τὰ πάντα ποιήσαντος θεοῦ, ἀριθμῷ λέγω ἀλλ' οὐ γνώμη. But he has no objection to this *θεός καὶ κύριος ἕτερος* ὑπὸ τὸν ποιητὴν τῶν ὅλων (275 C) being called an angel, as announcing to man the commands of the supreme God and Father.

ζακχαίος εἶπεν: Εἶπον ὅτι τὸν ἄγγελον κύριον εἶπε, παρὰ κυρίου τοῦ θεοῦ βρέξαντα. μὴ γὰρ τὴν δύναμιν εἶπεν κύριον;

17. ἀθανάσιος εἶπεν: Εἶπαμεν ἐν ἀρχῇ τοῦ λόγου ὅτι γέγραπται·
 Ps. 103²⁶. πάντα ἐν σοφίᾳ ἐποίησεν· δηλονότι· εἰ τὰ πάντα καὶ τοῦτο· ἐν γὰρ τῶν
 ἐν MS.
 Fol. 39 v°. πάντων καὶ αὐτὸ τὸ βρέξαι πῦρ καὶ θεῖον ἐπὶ σόδομα καὶ γόμορρα:

ζακχαίος εἶπε: Κύριος οὖν ὁ θεὸς παρὰ κυρίου τῆς σοφίας ἔβρεξεν;

ἀθανάσιος εἶπεν: Οὐ· ἀλλὰ αὐτὴ ἡ σοφία κύριος καὶ θεὸς οὕσα
 ἔβρεξε παρὰ κυρίου τοῦ θεοῦ πῦρ καὶ θεῖον:

ζακχαίος εἶπε: 'Αλλ' οὐκ εἶπε παρὰ κυρίου τοῦ θεοῦ, ἀλλὰ παρὰ
 κυρίου· ἄρα οὖν ἡ μὲν σοφία κύριος ὁ θεὸς λέγεται, ὁ δὲ θεὸς κύριος
 μόνον;

18. ἀθανάσιος εἶπεν: 'Επεὶ δὴ πᾶσιν ἐστὶν ὁμολογούμενον ὅτι ὁ αἴτιος
 καὶ γεννήτωρ* τῆς σοφίας κύριος ἐστὶ καὶ θεός· διὰ τοῦτο ἐπ' αὐτῷ τὸ
 MS.
 προσέθηκεν MS.
 κύριος μόνον εἶπεν· ἐπὶ δὲ τῆς σοφίας καὶ τὸ θεὸς προσέθηκεν*. ἦδει γὰρ¹
 τοὺς ἀπειθοῦντας αὐτῷ:

19. ζακχαίος εἶπε: Δύο οὖν θεοί;

ἀθανάσιος εἶπε: Μὴ γένοιτο² τοῦτ' εἰπεῖν:

ζακχαίος εἶπεν: Εἰ ὁ θεός, θεὸς καὶ γεννήτωρ*, καὶ θεὸς ἡ σοφία,
 MS.
 δύο θεοί:

ἀθανάσιος εἶπε: Δύο θεοὶ³ οὐκ εἰσίν· ἐπεὶ δὴ ἡ αὐτὴ ἐστὶ φύσις, καὶ

¹ ἦδει γάρ]. After citing Gen. 19²⁴ and ²⁶ and drawing the same inferences therefrom as our dialogue, Tertullian (adu. Prax. 13) has a passage which may almost have been suggested by this clause: quoniam retro et duo Dii (therefore he read κύριος ὁ θεός in Gen. 19²⁴) et duo domini praedicabantur, ut ubi uenisset Christus, et Deus agnosceretur et dominus uocaretur, quia filius dei et domini. Si enim una persona et Dei et domini in scripturis (e. g. in Gen. 19²⁴) inueniretur, merito Christus non esset admissus ad nomen Dei et ad domini. (This again argues that Tertull. read κύριος ὁ θεός in Gen. 19²⁴). . . . At ubi uenit Christus, et cognitus est a nobis, quod ipse, qui numerum retro fecerat (i. e. in Gen. 19²⁴ he had been distinguished as a person and agent from the Father), factus secundus a patre, et cum spiritu tertius; et iam pater per ipsum plenius manifestatus: redactum est iam nomen Dei et domini in unione.

² μὴ γένοιτο—σοφία, δύο θεοί is omitted in Arm. through homoioteleuton.

³ Δύο θεοί]. Origen seems to glance at this passage when, in answer to Celsus'

ἐν θέλημα, καὶ μία συμφωνία. καὶ ὥσπερ βασιλεὺς¹ λέγεται, καὶ ἡ τοῦ βασιλέως εἰκών, καὶ οὐ δύο βασιλεῖς· οὕτως θεός, καὶ ἡ τοῦ θεοῦ εἰκὼν καὶ σοφία· καὶ οὐ δύο θεοί. καὶ ἐπὶ μὲν τοῦ ἀνθρώπου μιμητικῶς εἰκὼν, ἐπὶ δὲ τοῦ θεοῦ φυσικῶς²:

20. ζακχαῖος εἶπεν: Εἰ ὁ θεὸς ὁ θεός, καὶ θεὸς ἡ εἰκὼν, δύο θεοί:

ἀθανάσιος εἶπε: Δύο θεοὶ εἰσὶν ὅτ' ἂν ἄλλο θέλημα τὸ πρωτότυπον· καὶ ἄλλο ἡ εἰκὼν· ὅτ' ἂν δὲ τὸ αὐτὸ θέλημα³, ἡ αὐτὴ γνώσις⁴, ἡ αὐτὴ

objection that Christians sinned against God in worshipping as God his new servant (τὸν ἐναγχος φανέντα), he replies (c. Cels. viii. 12): Εἰ δέ τις ἐκ τούτων περισπασθήσεται, μή πη αὐτομολοίμεν πρὸς τοὺς ἀναιροῦντας δύο εἶναι ὑποστάσεις, πατέρα καὶ υἱόν . . . ἕνα οὖν θεόν, ὡς ἀποδεδώκαμεν, τὸν πατέρα καὶ τὸν υἱὸν θεραπεύομεν . . . θρησκεύομεν οὖν τὸν πατέρα τῆς ἀληθείας, καὶ τὸν υἱὸν τὴν ἀλήθειαν, ὄντα δύο τῇ ὑποστάσει πράγματα, ἐν δὲ τῇ ὁμοιοίᾳ, καὶ τῇ συμφωνίᾳ, καὶ τῇ ταυτότητι τοῦ βουλήματος· ὡς τὸν ἑωρακότα τὸν υἱὸν ὄντα ἀπαύγασμα τῆς δόξης, καὶ χαρακτῆρα τῆς ὑποστάσεως τοῦ θεοῦ, ἑωρακέναι ἐν αὐτῷ, ὅντι εἰκὼν τοῦ θεοῦ, τὸν θεόν.

¹ βασιλεὺς]. Cp. Celsus in the passage referred to in the last note. His specific charge against the Christian was that he divided the kingdom of God, διαιρῶν τὴν τοῦ θεοῦ βασιλείαν καὶ στασιάζων. ὡς οὕσης αἰρέσεως, καὶ οὕτως τινὸς ἐτέρου ἀντιστασιώτου αὐτοῦ: and lower down Celsus is cited as saying of the Christians: εἰ μὲν δὴ μηδένα ἄλλον ἐθεράπευον οὗτοι πλὴν ἕνα θεόν, ἦν ἂν τις αὐτοῖς ἴσως πρὸς τοὺς ἄλλους ἀτενὴς λόγος. More than a century later we meet with the scruple raised by Lactantius (de vera Sap. lib. iv. c. 14): Ille (i.e. Jesus) uero exhibuit Deo fidem: docuit enim quod Deus unus sit, eumque solum coli oportere: nec unquam se ipse Deum dixit: quia non seruasset fidem, si, missus ut deos tolleretur, et unum assereret, induceret alium praeter unum.

² Cp. Basilii contra Sabellianos Homil. 27, Ed. 1618, Paris, p. 605 C: οὐδὲ γὰρ ὁ κατὰ τὴν ἀγορὰν τῇ βασιλικῇ εἰκὼν ἀνατενίζων, καὶ βασιλέα λέγων τὸν ἐν τῷ πίνακι, δύο βασιλέας ὁμολογεῖ, τὴν τε εἰκόνα, καὶ τὸν οὐ ἔστιν ἡ εἰκὼν· οὔτε ἂν δείξας τὸν ἐν τῷ πίνακι γεγραμμένον, εἴπῃ· οὗτός ἐστιν ὁ βασιλεὺς, ἀπευτέρησε τὸν πρωτότυπον τῆς τοῦ βασιλέως προσηγορίας . . . εἰ γὰρ ἡ εἰκὼν, βασιλεὺς. πολλῷ δὴπου εἰκὸς βασιλέα εἶναι τὸν τῇ εἰκὼνι παρωχόμενον τὴν αἰτίαν· ἀλλ' ἐνταῖθα μὲν, ξύλα καὶ κηρὸς καὶ ζωγράφου τέχνη, τὴν εἰκόνα ποιεῖ φθαρτὴν φθαρτοῦ μίμημα . . . ἐκεῖ δὲ ὅταν ἀκούσης εἰκόνα, ἀπαύγασμα νοεῖ τῆς δόξης. The heavier type denotes verbal agreement with our dialogue. Just above Basil has written: ὅπου γὰρ μία μὲν ἡ ἀρχή, ἐν δὲ τὸ ἐξ αὐτῆς· καὶ ἐν μὲν τὸ ἀρχέτυπον, μία δὲ ἡ εἰκὼν· ὁ τῆς ἐνότητος λόγος οὐ διαφθείρεται. διότι γεννητὸς ὑπάρχων ἐκ τοῦ πατρὸς ὁ υἱός, καὶ φυσικῶς ἐκτυπῶν ἐν ἑαυτῷ τὸν πατέρα, ὡς μὲν εἰκὼν, τὸ ἀπαράλλακτον ἔχει.

³ θέλημα]. Tert. adu. Prax. 4: qui filium non aliunde deduco, sed de substantia patris, nihil facientem sine patris uoluntate, omnem a patre consecutum potestatem: quomodo possum de fide destruere monarchiam, quam a patre filio traditam, in filio seruo.

⁴ ἡ αὐτὴ γνώσις]. Tert. adu. Prax. 22: Quod si ipsum nossent, patrem nossent:

- γνώμη, ἡ αὐτὴ φύσις· εἰς θεός¹, διὰ τὸ ἀπαράλλακτον² τῆς οὐσίας· ἀμέλει καὶ αὐτὸς μωσῆς τὸ ἀπαράλλακτον³ τῆς γνώμης⁴ καὶ τοῦ θελήματος καὶ τῆς οὐσίας δεικνὺς τοῦ ἀνδρὸς καὶ τῆς γυναικὸς, μίαν
- Gen. 2². σάρκα εἶπε λέγων· ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ ἔσονται οἱ δύο εἰς σάρκα⁵ μίαν⁶. καὶ ἐν τῇ ᾧδῃ λέγει·
- Exod. 15¹. ἵππον καὶ ἀναβάτην ἔρριπεν εἰς θάλασσαν διὰ τὸ ταῦτόν τῆς φύσεως· εἰ δὲ⁷ τοὺς ἵππους καὶ τοὺς ἀναβάτας, καίτοι σώματα ὄντα, ἐνικῶς εἶπεν, τὸν

non quidem quasi ipse esset pater et filius, sed quia per indiuiduitatem neque agnoscī neque ignorari alter sine altero potest.

¹ εἰς θεός]. Cp. Tertullian on the Trinity (Prax. 2) : quasi non sic quoque unus sit omnia, dum ex uno omnia, per *substantiae* scilicet *unitatem* : et nihilominus custodiatur *οἰκονομία* sacramentum, quae unitatem in trinitatem disposuit, tres dirigens, patrem et filium, et spiritum sanctum. Tres autem, non statu, sed gradu ; nec substantia, sed forma ; nec potestate, sed specie. Unius autem substantiae, et unius status, et unius potestatis ; quia unus deus. . . . Numerum sine diuisione patiuntur.

² ἀπαράλλακτον]. See note on § 93 ; Athanas. or. c. gentes 46 calls the Son the εἰκὼν ἀπ. τοῦ πατρός. No Greek sources before the fourth century use this phrase, which however is attributable to Lucian the Martyr and may underlie Tertullian's phrases *per substantiae unitatem* or *per indiuiduitatem*.

³ ἀπαράλλακτον]. Cp. De Sancta Trinitate Dialogus iii. in Migne's Athanasius, vol. 28, col. 1204 D : Ὁρθόθεος : Τέως οὖν εἰπέ μοι, εἰ ὁμολογεῖς οὐσίας καὶ βουλῆς καὶ δυνάμεως καὶ δόξης ἀπαράλλακτον εἰκόνα τὸν τοῦ θεοῦ νῖόν ; Μακεδόνιος : Ναί, ναί, ναί· τρίτον εἶπον. Ὁρθ. : Εἰ οὖν (τὴν) αὐτὴν τὴν βουλὴν, καὶ δύναν, καὶ δόξαν λέγεις τοῦ νιού καὶ τοῦ πατρός ; Μακ. : οὐ λέγω· οὐ γὰρ ἡ ἔκθεσις Λουκιανοῦ τὴν αὐτὴν λέγει βουλὴν καὶ δύναν καὶ δόξαν. . . . Ἀπαράλλακτον λέγω, τὴν αὐτὴν οὐ λέγω. So also in ch. 15, col. 1225 D.

⁴ γνώμης]. Cp. Justin dial. 276 D : θεὸς ἑτερός ἐστὶ τοῦ τὰ πάντα ποιήσαντος θεοῦ, ἀριθμῷ λέγω, ἀλλ' οὐ γνώμη.

⁵ εἰς σάρκα]. The union of man and wife is similarly invoked as a type of the union of the Father and Son in the dial. iii. de S. Trin. ch. 8, already referred to.

⁶ μίαν]. Origen c. Cels. iv. 49 cites this text as a proof of the unity of Christ with his church ; and in vi. 47 in illustration of the ἀκρὰ μετοχῇ of the ψυχῇ of Jesus with the Son of God, the only begotten and first-born of all creation.

⁷ εἰ δέ]. Render : ' But since he uses the singular of the horses and riders, in spite of their being bodies (and therefore exclusive of one another in space), he would not use a plural term of the bodiless God and of his word also God.' So Tertull. commenting on the text *Et ego et pater unum sumus* says (adu. Prax. 22) : unum dicit neutrali uerbo : quod non pertinet ad singularitatem, sed ad unitatem, ad similitudinem, ad coniunctionem, ad dilectionem patris, qui filium diligit, et ad obsequium filii, qui uoluntati patris obsequitur.

ἀσώματον θεόν, καὶ τὸν αὐτοῦ λόγον θεὸν ὄντα, οὐκ ἂν πληθυντικῶς ἐκάλεσεν :

21. ζακχαῖος εἶπε : Δῶμεν ὅτι θεός ἐστι καὶ ἡ σοφία, μὴ καὶ ὁ ¹ χριστὸς ἐκ γυναικός ;

ἀθανάσιος εἶπεν : Αἰτῇ ἡ σοφία, μόνη καὶ ἀληθῶς οὖσα ἐκ τοῦ θεοῦ θεός, ἀπολλυμένων τῶν ἀνθρώπων, ἠθέλησεν ἐπὶ τῆς γῆς ὀφθῆναι καὶ ^{Tatuch 3³⁸} τοῖς ἀνθρώποις συναναστραφῆναι· ἵνα δι' ἐαυτοῦ σῶσῃ βουλῇματι τοῦ πατρὸς τὸ τῶν ἀνθρώπων γένος. καὶ ἀγιάσας ² τὴν παρθένον μαριάμ, ἔλαβεν ἐξ αὐτῆς σῶμα, ἵνα (σωματικῶς) ³ μετὰ τῶν ἀνθρώπων συναναστραφεῖς ὡς ἄνθρωπος, διὰ τοῦ ὁμοίου⁴, σῶσῃ τὸ τῶν ἀνθρώπων γένος :

22. ζακχαῖος εἶπε : Βλασφημεῖς ἄνθρωπε· λέγων τὴν σοφίαν τοῦ θεοῦ εἰς μήτραν ἀνθρώπου εἰσεληλυθέναι :

¹ μὴ καὶ ὁ]. Tr. 'Surely she is not also the Messiah born of a woman?' The Arm. suggests that καὶ stood before ἐκ γυναικός.

² ἀγιάσας]. Cp. dial. iii. de S. Trin. ch. 16 (col. 1228 B): 'Ὁρθόδοξος : Εἰπέ οὖν, εἰ δύναται εἰκὼν θεοῦ εἶναι ἄνθρωπος, μὴ ὦν ἄρτιος· καὶ εἰ δύναται εἶναι ἄρτιος, μὴ ἀγίασθεις τῷ πνεύματι τῆς ἀγιοσύνης : Μακεδόνιος : Καὶ πάντες οὖν οἱ ἄνθρωποι πνεῦμα ἅγιον ἔχουσιν ; and id. dial. iv. col. 1252 C : οὕτε ἐξ ἀνθρώπου ἀπλῶς τῆς Μαρίας, ἀλλὰ πρότερον αὐτῆς ἀγιασθείσης.

³ (σωματικῶς)]. The Arm. implies ἵνα σωματικῶς μετὰ τῶν. The word σωματικῶς might so easily be lost before μετὰ τῶν that I have ventured to add it in the Greek text.

⁴ διὰ τοῦ ὁμοίου]. Perhaps suggested by Rom. 8³ ὁ θεὸς τὸν ἐαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί. Cp. Tertull. de Carne Christi 16 : *in similitudine*, inquit (apostolus), *carnis peccati* fuisse Christum : non quod similitudinem carnis acceperit, quasi imaginem corporis, et non ueritatem : sed similitudinem peccatricis carnis uult intelligi. . . . Et sic in illa peccatum euacuatum : quod in Christo sine peccato habeatur, quae in homine sine peccato non habebatur.

Irenaeus v. chs. 14 and 15 uses the same reasoning as our dialogue ; e.g. in his ch. 14, § 2 : Habuit ergo et ipse carnem et sanguinem, non alteram quandam, sed illam principalem Patris plasmationem in se recapitulans, exquirens id quod perierat. . . . § 3 : Nunc autem per eam quae est ad se communicationem, reconciliauit Dominus homini Deo patri, reconcilians nos sibi per corpus carnis suae.

The dial. iv. de S. Trin. ch. 5 copies this part of our dialogue : 'Απολλιναριαστῆς : Τοῦ σώματος τίς ἡ χρεία ; Ὁρθόδοξος : Διὰ πολλά· ὅτι ὀφθῆναι ἠθέλησε, καὶ ὅτι τὸ συναμφότερον ἦν ἀπολόμενον, καὶ ἵνα τοῦ ὁμοίου τὸ ἴμοιον σώσῃ σταυρῷ καὶ πάθει ἐκουσίῳ ἡδύοκῃσεν.

ἀθανάσιος εἶπεν: Μὴ ταραττου¹: καὶ ἀπὸ τῶν γραφῶν² σε πείθω·
 τὸν θεῖον MS. διτι οὐκ ἐν μόνῃ³ τῇ μήτρᾳ μαριὰμ ἔπλασεν ἑαυτῷ ναὸν⁴ τὸ θεῖον*, ἀλλὰ
 πᾶσι MS. καὶ ἐν πάσῃ*⁵ τῇ μήτρᾳ γυναικός, ἡ σοφία πλάττει καὶ ἀγιάζει τοὺς
 Jer. 1⁶. ἀνθρώπους. ἀμέλει τῷ ἱερεμίᾳ ἔλεγε· πρὸ τοῦ με πλάσαι* σε ἐκ κοιλίας⁶,
 πλάσε MS. ἐπίσταμαί σε, καὶ πρὸ τοῦ σε ἐξελεθεῖν ἐκ μήτρας, ἡγίακά σε:

23. ζακχαῖος εἶπε: Ναὶ πλάττει καὶ δημιουργεῖ· μὴ καὶ εἰσέρχεται εἰς
 μήτραν;

ἀθανάσιος εἶπε: Πρῶτον αὐτὴν τὴν μήτραν τῆς γυναικὸς οὐκ αὐτὸν
 λέγεις πεπλακέναι, καὶ πᾶν μέλος τοῦ σώματος;

Fol. 40 v°. ζακχαῖος εἶπε: Ναί:

ἀθανάσιος εἶπεν: Εἰ τοίνυν⁷ κατηξίωσε, πηλὸν λαβεῖν ἀπὸ τῆς γῆς
 καὶ διὰ τῶν ἑαυτοῦ χειρῶν πλάσαι μήτραν, καὶ πᾶν εἴτι ἕτερον μέλος δια-
 πλάσσει· <τί βδελύσσει>⁸ ἀκούσας ὅτι ἑαυτῷ ναὸν πλάσαι⁹ ἀπὸ μήτρας

¹ Μὴ ταραττου]. See note on μετὰ φόβου, § 93.

² γραφῶν]. For the same argument similarly advanced see Adamant. de Recta Fide dial. sect. iv. pp. 362, 363 (ed. Lommatzsch, 1844).

³ οὐκ ἐν μόνῃ]. The author of the dial. v. de S. Trin. ch. 22 seems to have had this passage in view, for he makes the Apollinarist say: Εἰ θεοῦ ναὸς ἐγενήθη ἐκ τῆς Μαρίας, περιττὴ ἡ κινύτης τῆς ἐκ παρθένου γεννήσεως· ναὶ γὰρ θεοῦ καὶ ἄνευ ταύτης ἄνθρωποι. Cp. also the utterance of Macedonius in the preceding note upon ἀγιάσας.

⁴ ναόν]. Cp. Hippolyti fragm. in Proverbia (Migne Patr. Gr. x. 625): χριστός, φησίν, ἡ τοῦ θεοῦ καὶ πατρὸς σοφία καὶ δύναμις, ὠκοδόμησεν ἑαυτῇ οἶκον, τὴν ἐκ παρθένου σάρκωσιν. . . ἡ ἀπειρος σοφία τοῦ θεοῦ ὠκοδόμησε τὸν οἶκον ἑαυτῇ ἐξ ἀπειράνδρου μητρός, ναὸν γοῦν σωματικῶς περιθέμενος.

⁵ ἐν πάσῃ]. Cp. Adamant. dial. l.c.: 'Αδαμ.: Αὐτὴ γὰρ ἡ φύσις οὐκ ἐλέγχει, ὅτι μέχρι τῆς σήμερον ὁ λόγος τοῦ θεοῦ πλάσσει τοὺς ἀνθρώπους; ἡ χωρὶς τοῦ θεοῦ φῆς ζωοπλαστεῖσθαι ἐν τῇ μήτρᾳ τὸν ἄνθρωπον; Irenaeus, bk. v. ch. 15, § 3, cites Jerem. 1⁶ to prove the same thesis: Quoniam autem in uentre plasmatur nos Verbum Dei, ait Hieremiae: Priusquam plasmarem, &c.

It appears that Irenaeus and Adamantius and Macedonius, like the author of our dialogue, held that every mother conceives 'of the Holy Spirit' no less than did the wife of Joseph. At the same time all four writers asserted the 'virginity' of Mary in the strongest terms.

⁶ ἐκ κοιλίας]. Tisch. ἐν κοιλίᾳ. Holmes iii. Origen i. 850, have ἐκ κοιλίας.

⁷ Εἰ τοίνυν]. Cp. with the argument Irenaeus, bk. v. ch. 15, § 2.

⁸ <τί βδελύσσει>]. I conjecturally replace these words from the Armenian. For they may have dropped out of the text owing to their similarity with διαπλάσσει which precedes.

⁹ πλάσαι]. The Arm. indicates that we should read ἔπλασεν ἀπὸ μήτρας, ὅς κατηξίωσεν καὶ ἀπ' ἀρχῆς κ.τ.λ.

κατηξίωκεν, καὶ ἀπ' ἀρχῆς ταῦτα δι' ἑαυτοῦ κατεργάσασθαι· εἰ δὲ πλάττει, ἔσω ὃν πλάττει· πανταχοῦ γὰρ ὃν τὸ θεῖον, καὶ τὸ ἔσω καὶ τὸ ἔξω ὡσαύτως ἔχει· ἔπειτα ὁ ἥλιος οὗτος ὁ ἡμεροφαῆς, καὶ ἐν σώμασι νεκροῖς γινόμενος, καὶ ἐν ἀκαθαρσίαις ἐπεκτεινόμενος οὐκ ἀδικεῖται, οὐ μαιίνεται¹. ἀλλὰ μᾶλλον ὠφελεῖ τὰ νεκρὰ καὶ δυσώδη, ξηραίνων αὐτά, καὶ ἀφανίζων τὴν δυσωδίαν. καὶ νομίζεις σὺ τὸ θεῖον μαινεσθαι· οὐχὶ δὲ μᾶλλον πιστεύεις· ὅτι ἀγιάζει τὴν μήτραν, ἀνοίγει τὰς πύλας τῆς γαστρὸς, πάντα ὁ τεχνίτης οἰκονομεῖ, διασώζει, τελεσιουργεῖ:

24. ζακχαῖος εἶπε: Καὶ ἡ σοφία τοῦ θεοῦ, ἐπὶ γῆς ὤφθη;

Baruch 3³⁸.

ἀθανάσιος εἶπε: Καὶ τί ξένον· ἀκούεις τοῦ ἱερεμίου λέγοντος· οὗτος ὁ θεὸς ἡμῶν· οὐ λογισθήσεται ἕτερος πρὸς αὐτόν. ἔξευρε πᾶσαν ὁδὸν ἐπιστήμης. μετὰ ταῦτα² ἐπὶ τῆς γῆς ὤφθη, καὶ τοῖς ἀνθρώποις συνανέστραφεν:

Baruch 3³⁶⁻³⁸.

25. ζακχαῖος εἶπεν: Οὐ γραφὴ * ἐν τῷ ἱερεμίᾳ³:

? lege

ἀθανάσιος εἶπεν: 'Ανάγνωθι τὰς ἐπιστολὰς τοῦ βαρούχ, ἵνα γνῶς καὶ πεισθῇς * ὅτι γέγραπται:

ἐγράφη.

ζακχαῖος εἶπεν: Οἶδα ὅτι ἐν αὐτῇ τῇ ἐπιστολῇ γέγραπται, ἀλλ' οὐκ ἐν τῷ ἱερεμίᾳ:

? lege
πεισθῆς.

¹ Cp. S. Maximi Taurin. contra Iudaeos (Patr. Lat. 57, col. 797): Caro Christi ex femina nata est, quam deus fecit; nec pollui potest maiestas Christi in carne; si enim sol fulgens non inquinatur tactu quolibet, multo magis dominus solis inquinari non potuit, licet mundus mundam tetigerit. This work of Maximus recalls much that is in our dialogue and some things from Pseudo-Gregory Testimonia, e.g. the following: Descendit sicut pluvia in uellus (ps. 71); non cum ambitu, non cum strepitu; sed rex coelestis humilis mundum ingressus est.

² μετὰ ταῦτα]. Tisch. μετὰ τοῦτο and below καὶ ἐν τοῖς ἀνθρώποις.

³ ἱερεμίᾳ]. This passage of Baruch is regularly cited by the earlier fathers as Jeremiah, e.g. Tertull. c. Gnost. ch. 8, Iren. Haer. iv. 34, 4: and compare the Altercatio Simonis, I. 6: receptissimus prophetarum Hieremias dicit: Hic est deus noster, &c. And Gisleberti Disput. Iudaei (in Migne Patr. Lat. vol. 159, col. 1026), where the Jew says: Illud enim quod de Ieremia posuisti: 'Post haec in terris'. . . Ieremias non dixit, non scripsit. The Christian answers: Ieremiam hoc dixisse uniuersa per orbem ecclesia testatur et a primis temporibus primisque interpretibus uestris haec ita accepit, et sine ulla altercationis controuersia tenuit ecclesia Christi. Quamuis enim non habeatur in eo libro qui sub nomine Ieremiae titulatur, Ieremias tamen hoc dixit, quia ille qui hoc scripsit, ex ore Ieremiae hoc scripsit Baruch.

ἄθανάσιος: 'Ιερεμίας μετὰ τοῦ βαροῦχ καὶ τῶν θρήνων καὶ τῆς ἐπιστολῆς εἰς ἓν βιβλίον γράφεται· καὶ ἱερεμίας τὰ τέσσαρα ταῦτα βιβλία ἐν ὀνομάζεται:

26. ζακχαῖος εἶπεν: Οὐδέπω ἔδειξας ὅτι καὶ χριστὸς ἐστὶν ἡ σοφία:

ἄθανάσιος: Θέλω σε ὁδηγήσαι ἐπὶ τῷ ἀναγνῶναι, ὅτι θεὸς ἐπηγγέλατο συναναστρέφεσθαι τοῖς ἀνθρώποις· καὶ οὕτως σε ὁδηγηθέντα ἐκ τῆς γραφῆς, ἐλθεῖν εἰς σύνεσιν*:

MS.
σύναισιν.

27. ζακχαῖος εἶπεν: 'Επὶ γῆς ὥφθη ὁ θεός· καὶ συνανестράφη τοῖς ἀνθρώποις ὅτε ἐν τῷ ναῷ τῷ ἁγίῳ ἐχρημάτιζε τοῖς προφήταις, καὶ τοῖς πατριάρχαις;

ἄθανάσιος εἶπε: Μετὰ ταῦτα ¹ εἴρηται ἐπὶ τῆς γῆς ὥφθη· καὶ τοῖς ἀνθρώποις συνανестράφη· δηλονότι μετὰ τὸν νόμον· καὶ ἔτι ὁμοίως εἴρηται παρὰ τῷ προφήτῃ ἡσαΐα· λαός μου, οἱ μακαρίζοντες ὑμᾶς πλανῶσιν ὑμᾶς, καὶ τὰς τρίβους τῶν ὁδῶν ² ὑμῶν ταραττουσιν· ἀλλὰ νῦν καταστήσεται εἰς κρίσιν κύριος. καὶ στήσει τὸν λαὸν εἰς κρίσιν³· αὐτὸς κύριος εἰς κρίσιν ἦξει, μετὰ τῶν πρεσβυτέρων τοῦ λαοῦ, καὶ μετὰ τῶν ἀρχόντων αὐτοῦ· ὑμεῖς δέ, τί ἐνεπυρίσατε τὸν ἀμπελῶνά μου:

Is. 3¹²⁻¹⁴.

28. ζακχαῖος εἶπε: Δείξον ὅτι ἀπὸ γυναικὸς ἐγεννήθη*:

MS.
ἐγεννήθει.

ἄθανάσιος: Πιστεύεις ἡσαΐα τῷ προφήτῃ;

ζακχαῖος εἶπε: Ναί:

Is. 9^b.

ἄθανάσιος: Ἄκουσον αὐτοῦ λέγοντος· καὶ θελήσουσιν εἰ ἐγενήθησαν ⁴ πυρίκαυστοι· ὅτι παιδίον ἐγεννήθη ἡμῖν υἱός, καὶ ἐδόθη ἡμῖν. οὐ ἡ ἀρχή⁵

¹ Cp. Gregentii Disputatio (see note (5) on § 98 below), p. 604 A: καὶ εἰ ἀπιστεῖς, ὦ ἀσύνετε, τὸ ἐξῆς τοῦ στίχου σκόπησον. μετὰ δὲ ταῦτα, φησὶν . . . μετὰ ποῖα ταῦτα; μετὰ τὸ τὸν νόμον δοῦναι, μετὰ τὸ προφήτας παρασχεῖν.

² τὰς τρίβους τῶν ὁδῶν]. Tisch. τὸν τρίβον τῶν ποδῶν and below στήσει εἰς κρίσιν τὸν λαὸν αὐτοῦ. The reading τὰς τρίβους is in Holmes 24, 87, 91, 97, 228, 309 and Compl. τῶν ὁδῶν ὑμῶν in Justin M. p. 421 alone. It renders the Hebrew, which the LXX ordinary text ποδῶν does not.

³ τὸν λαὸν εἰς κρίσιν]. Tisch. εἰς κρ. τ. λ. αὐτοῦ.

⁴ ἐγενήθησαν]. Tisch. ἐγένοντο. Many of Holmes' codd. e.g. 90, 228, have ἐγενήθησαν, also Euseb. Cyrill. Alex. Chrys.

⁵ ἀρχή]. Tisch. adds ἐγενήθη. Holmes 90, 228, 304, 307, 308; Const. Apost. lib. v. c. 16; Clem. Al. p. 112; Euseb. Dem. Evang. p. 336 and others omit.

ἐπὶ τοῦ ὧμου αὐτοῦ. καὶ καλεῖται τὸ ὄνομα αὐτοῦ μεγάλης βουλῆς ἄγγελος· θαυμαστὸς σύμβουλος· θεὸς ἰσχυρὸς ἐξουσιαστής· ἄρχων εἰρήνης· πατὴρ τοῦ μέλλοντος αἰῶνος¹:

29. *ζακχαῖος* εἶπε: Καθὼς οὖν λέγεις, ἡ σοφία τοῦ θεοῦ ἀπέθανεν; ἀθανάσιος: Ἐὰν σοὶ μὴ ἀναγνῶ ὅτι θέλων ἀπέθανεν, καταγίνωσκέ μου ὡς ἀμαθοῦς· ἐὰν δὲ ἀναγνῶς, φοβήθητι καταγελῶν· μὴ εὐρεθῇς ἐν ἡμέρᾳ κρίσεως καὶ εἴπῃς· ὅτι οὗτός ἐστιν ὃν ἔσχομεν² εἰς καταγέλωτα: Sap. 5³.

ζακχαῖος εἶπε: Δείξον ἀπὸ τῶν γραφῶν καὶ πείθομαι:

30. ἀθανάσιος: Τέως ὁμολόγησον ὅτι ὁ θεὸς ἐτέχθη ἐπὶ τῆς γῆς· καὶ **Fol. 40 v^o.** οὗτός ἐστιν ὁ ἔμμανουήλ, περὶ οὗ εἶπεν ὁ προφῆτης ἡσαίας: ἰδοὺ ἡ παρθένος Is. 7¹⁴. ἐν γαστρὶ ἔξει³· καὶ τέσσεται υἱόν· καὶ καλέσουσι⁴ τὸ ὄνομα αὐτοῦ Mat. 1²³. ἔμμανουήλ, ὃ ἐστὶ μεθερμηνεύμενον μεθ' ἡμῶν ὁ θεός· ἵνα σε εἰς τοῦτο προκόψαντα πείσω· ὅτι θέλων ἀπέθανεν ὑπὲρ πάντων ἡμῶν:

31. *ζακχαῖος** εἶπε: Πᾶς γὰρ ἄνθρωπος δίκαιος⁵ οὐκ ἐστὶ θεός: ὁ Ἰουδαῖος in Arm. ἀθανάσιος: Ἀλλ' οὐδεὶς⁶ ἔμμανουήλ, οὐδεὶς ἐκ παρθένου: cod. 19.

*ζακχαῖος** εἶπεν: Ἐχεις γὰρ πείσαι με ὅτι παρθένος οὔσα ἐγέννησεν ὁ Ἰουδαῖος in both ἡ μαρία; Arm. codices.

¹ θαυμαστὸς—αἰῶνος]. Tisch. om. Field (Hexapla, ad loc.) has this note: De hac insigni interpolatione, quam etsi in nonnullis libris asteriscos appositos habet, origine antiquiorem esse ex testimoniis Irenaei et Clementis Alex. probari potest, etc. It is also found in Euseb. Dem. Evang. p. 336 C.

² ἔσχομεν]. Tisch. οὗτος ἦν ὃν ἔσχομέν ποτε εἰς γέλωτα. Chrys. viii. 469 reads ἐστὶν and omits ποτε. Holmes 55 has εἰς καταγέλωτα.

³ ἔξει]. Tisch. λήψεται.

⁴ καλέσουσι]. Tisch. καλέσεις.

⁵ δίκαιος]. A reference to the Jewish belief so prominent in Philo and N. T. that the just man is the ransom, λύτρον, of the unjust. Zacchaeus replies that the mere circumstance of a man willingly dying for all only proves him to be just, but does not prove him to be God.

⁶ οὐδεὶς]. Cp. Justin M. dial. 291 A: ὅτι μὲν οὖν ἐν τῷ γένει τῷ κατὰ σάρκα ἀβραάμ, οὐδεὶς οὐδέποτε ἀπὸ παρθένου γεγέννηται οὐδὲ λέλεκται γεγεννημένος ἀλλ' ἡ οὗτος ὁ ἡμέτερος χριστός, πᾶσι φανερόν ἐστι. Καὶ ὁ Τρύφων ἀπεκρίνατο· ἡ γραφὴ οὐκ ἔχει· Ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήψεται καὶ τέσσεται υἱόν, ἀλλ' Ἰδοὺ ἡ ρῆνις. . . In the citation the author of our dialogue read ἔξει with Matt. and some texts of LXX. There seems to be a literary connexion between him and Justin in this passage. But Tryphon in Justin argues that the prophesy of Isaiah concerned Hezekiah.

Is. 7¹⁴.
sec. Matt.

ἀθανάσιος εἶπεν: Ὁ προφήτης εἶπεν· ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει· καὶ τέξεται υἱόν, καὶ καλέσουςι τὸ ὄνομα αὐτοῦ ἐμμανουήλ· ὃ ἐστὶ μεθερμηνευόμενον μεθ' ἡμῶν ὁ θεός:

δ' Ἰουδαῖος
in both
Arm. cod-
ices.
Is. 7¹⁴.
Is. 7¹²⁻¹⁴.

32. ζακχαῖος * εἶπεν: Ἰδοὺ ἡ νεάνις εἴρηται καὶ οὐχ ἡ παρθένος¹:
ἀθανάσιος: Καὶ ποῖον² σημεῖον νεάνιδα (μὴ) παρθένον ἐξ ἀνδρὸς
συλλαβοῦσαν τεκεῖν, τοῦ θεοῦ λέγοντος· αἰτῆσαι σημεῖον εἰς βάθος ἢ εἰς
ὕψος· καὶ τοῦ προφήτου εἰρηκότος· οὐ μὴ αἰτήσω οὐδὲ μὴ πειράσω κύριον·
καὶ διὰ τοῦτο ἐπαγαγόντος· μὴ μικρὸν ὑμῖν ἁγῶνα παρέχειν ἀνθρώποις;
καὶ πῶς κυρίῳ παρέχετε ἁγῶνα; διὰ τοῦτο αὐτὸς κύριος δώσει ὑμῖν
σημεῖον· ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει· καὶ τέξεται υἱόν· καὶ καλέσουςι
τὸ ὄνομα αὐτοῦ ἐμμανουήλ. τὸ μέγα σημεῖον, ὃ αὐτὸς κύριος ἀντὶ πάντων
παρέσχευ, τοῦτο ἦν· ἵνα γυνὴ νεωτέρα³ συλλαβοῦσα [οὐκ]⁴ ἐξ ἀνδρὸς τέκη
υἱόν, ἕνα τῶν κατὰ συνήθειαν ἀνθρώπων;

¹ Euseb. H. E. v. 8 declares that Theodotion of Ephesus and Aquila of Pontus substituted νεάνις for παρθένος. So Irenaeus, bk. iii. ch. 23.

² καὶ ποῖον]. In answering Tryphon's objection that νεάνις only was meant by the Hebrew, Justin dial. 310 B has the same remark: Εἰ γὰρ ὁμοίως τοῖς ἄλλοις ἅπασι πρωτοτόκοις καὶ οὗτος γεννᾶσθαι ἐκ σινουσίας ἐμελλε, τί καὶ ὁ θεὸς σημεῖον, ὃ μὴ πᾶσι τοῖς πρωτοτόκοις κοινόν ἐστιν, ἔλεγε ποιεῖν . . . ὡς μεγάλων πραγμάτων σημαιομένων, εἰ γυνὴ ἀπὸ σινουσίας τίκειν ἐμελλεν, ὅπερ πάσαι αἱ νεάνιδες γυναῖκες ποιοῦσι πλὴν τῶν στείρων. There must be some literary connexion between this passage of Justin and § 32 of our dialogue. Cp. also Origen c. Cels. i. § 35: ὁ μὲν κύριος ἀναγέγραπται εἰρηκέναι τῷ Ἀχαζ: αἰτῆσαι κ.τ.λ. Ἐξῆς δὲ τὸ διδόμενον σημεῖον, τό· ἰδοὺ κ.τ.λ. . . Ποῖον οὖν σημεῖον, τὸ νεάνιδα, μὴ παρθένον τεκεῖν; καὶ τίμῃ μᾶλλον ἀρμόζει γεννῆσαι Ἐμμανουήλ, τουτέστι "μεθ' ἡμῶν ὁ θεός." Ἄρα γυναικὶ σινουσιασθείσῃ, καὶ διὰ πάθους γυναικεῖον συλλαβοῦσῃ, ἥ ἔτι καθαρῇ καὶ ἀγνῇ παρθένῃ. . . Ταῦτα δὲ λέγω, ὡς πρὸς τὸν Ἰουδαῖον συγκατατιθέμενον τῇ προφητείᾳ. From this passage of Origen, who practically quotes our dialogue, I have ventured to restore μὴ in the text before παρθένον.

³ νεωτέρα]. The correspondence of Irenaeus c. Haer. iii. 26 with this passage of the Pseudo-Athan. is also verbal: Quod autem dixerit Esaias, *In profundum deorsum uel in altitudinem sursum*, significantis fuit, quoniam qui descendebat, ipse erat et qui ascendebat. In eo autem quod dixerit: *Ipse dominus dabit signum*, id quod erat inopinatum generationis eius significavit, nisi deus dominus omnium deus ipse dedisset signum in domo Dauid. Quid enim *magnum* aut quod *signum* fieret in eo quod *adolescens concipiens ex uiro peperisset*, quod euenit omnibus quae pariant mulieribus. I italicize in the last clause the words which echo our dialogue.

⁴ οὐκ] before ἐξ ἀνδρὸς is superfluous and absent from Armenian. So I bracket it. It can however be retained, if the sentence be not taken interrogatively.

33. *ζακχαῖος* εἶπεν: Τὸ σημεῖον ἦν τοῦτο· ὅτι πρὶν ἢ γινῶναι τὸ Is. 8⁴. παιδίον καλεῖν πατέρα ἢ μητέρα, ἔλαβε τὴν δύναμιν δαμασκού, καὶ τὰ σκῦλα σαμαρείας:

ἀθανάσιος: Ποῖον παιδίον πρὶν ἢ γινῶναι καλεῖν πατέρα ἢ μητέρα, Is. 8⁴. ἠπειθῆσε πονηρά¹, τοῦ ἐκλέξασθαι τὸ ἀγαθόν· καὶ ἔλαβε τὴν δύναμιν Is. 7¹⁶. δαμασκού καὶ τὰ σκῦλα σαμαρείας· εἰ μὴ ὁ μόνος ὁ *χριστός*; κειμένου γὰρ Luke 2¹⁶. αὐτοῦ ἐπὶ τῆς φάτνης², ἦλθον οἱ μάγοι ἀποσταλέντες ἀπὸ ἡρώδου, ἀναζητῆσαι³ καὶ μνηῦσαι αὐτῷ. Καὶ τοῦτο μὲν οὐκ ἐποίησαν ὃ ἐπεξήτησεν⁴ ὁ ἡρώδης· προσκυνήσαντες δὲ αὐτῷ, δεδώκασιν χρυσόν, λίβανον, καὶ σμύρναν. Mat. 2¹¹. ἵνα πληρωθῇ τὸ εἰρημένον· πρὶν ἢ γινῶναι τὸ παιδίον καλεῖν πατέρα ἢ μητέρα, λήψεται δύναμιν δαμασκού, καὶ τὰ σκῦλα σαμαρείας:

34. *ζακχαῖος* εἶπε: Δαμασκηνοὶ γὰρ ἦσαν οἱ μάγοι;

ἀθανάσιος: Παρὰ τῇ γραφῇ οἱ τὰ τοιαῦτα⁵ φρονούντες τοῖς αἰγυπτίοις, αἰγύπτιοι καλοῦνται· καὶ οἱ τὰ τοιαῦτα χαναναίοις, χαναναῖοι καλοῦνται· καὶ οἱ τὰ τοιαῦτα ἄμοραίοις, ἄμοραῖοι καλοῦνται· ἀμέλει

¹ πονηρά]. LXX has ἀπειθεῖ πονηρία. Two MSS. only, 93 and 305, have accusative πονηρίαν. Justin M. 262 B has the same text as our dialogue: ἀπειθεῖ πονηρὰ τοῦ ἐκλέξασθαι τὸ ἀγαθόν. It would seem as if πονηρὰ τοῦ had stood in a text of the LXX used both by Justin and by the pseudo-Athanasius. The same resemblance in the form and matter of the citations of Isaiah between Justin and our dialogue occurs elsewhere. For example: Justin (262 B) cites as a continuous passage Is. 7¹⁴⁻¹⁶, as far as ἀγαθόν, then Is. 8⁴, and then in conclusion Is. 7¹⁶ from καὶ καταληφθήσεται to the end.

² φάτνης]. In Luke it is the shepherds and not the magi who come and find Jesus lying in the manger ἐν τῇ φάτνῃ. But the same combination of magi and manger meets us in a corresponding passage of Justin dial. 303 D: γεννηθέντος δὲ τότε τοῦ παιδίου ἐν Βηθλεὲμ . . . ἐτετόκει ἡ Μαρία τὸν Χριστὸν καὶ ἐν φάτνῃ αὐτὸν ἐτεθείκει, ὅπου ἐλθόντες οἱ ἀπὸ Ἀραβίας μάγοι εὑρον αὐτόν.

³ ἀναζητῆσαι]. Cp. Protev. Iacobi, xxi. 2, where some MSS. read: ποῦ γεννᾶται ἀναζητήσατε.

⁴ ἐπεξήτησεν]. Similar language is used by Justin M. 304 B: καὶ ὁ ἡρώδης, μὴ ἐπαγγελόντων πρὸς αὐτὸν τῶν ἀπὸ Ἀραβίας μίγων, ὡς ἠξίωσεν αὐτοὺς ποιῆσαι. . .

⁵ τοι αὐτα is read thrice in the Greek MS. It seems obvious to read τὰ αὐτά. Yet the phrase of Tertullian in the corresponding passage (ob *consimilem* impietatem) suggests τοιαῦτα, though the use of τοιαῦτα with a dative, as if it were παραπλήσια, is unparalleled.

Ezek. 16³. ὁ προφήτης βοᾷ κατὰ τοῦ ἔθνους ὑμῶν· ὁ πατήρ ὑμῶν ¹ ἀμοραῖος· ἡ γῆ ² ὑμῶν χετταία. οὕτως καὶ ἐπὶ τοὺς μάγονς, τὰ αὐτὰ φρονοῦντα(ς) δαμασκηνοῖς <καὶ σαμαρείταις, δαμασκηνοῦς> ³ καὶ σαμαρείτας ἐκάλεσεν:

MS. εἶπεν. 35. ζακχαῖος εἶπεν: Διὰ τί εἶπερ * ἔμελλεν ὁ χριστὸς ὃν λέγεις ἐπιδημεῖν, οὐ φανερώς ⁴ ἔλεγον οἱ προφῆται ὅτι τάδε ἔσται· ἀλλὰ σποράδην μαρτύριά μοι φέρεis, ποτὲ τούτου τοῦ προφήτου, ποτὲ ἄλλου, καὶ ποτὲ ἐτέρου; μὴ οὐκ ἡδύνατο εἰς αὐτῶν ἐκ τοῦ φανεροῦ εἰπεῖν· ὅτι μέλλει ἡ σοφία τοῦ θεοῦ σαρκουῖσθαι, καὶ τόδε παθεῖν καὶ τάδε ποιῆσαι;

ἀθανάσιος: Τί τοσούτων εἰρηκότων οὐκ ἐπείσθητε; καὶ ἐνὶ λέγοντι, πῶς ἂν ἐπείσθητε;

Arm. = ὁ Ἰουδαῖος. ζακχαῖος * εἶπε: Καὶ ὅλοι ἐκ τοῦ φανεροῦ, διὰ τί μὴ εἶπον· ἵνα μηδεὶς σκανδαλισθῇ;

Fol. 41 v^o. ἀθανάσιος: Καὶ πῶς ἔτι μυστήριον ⁵ ἦν τὸ κηρυττόμενον, εἰ φανερώς ἔσται MS. ἐκηρύττετο; ἄλλως τε δὲ καὶ ἐγίνωσκεν ὁ θεὸς ὅτι ἔθνος πονηρὸν ἔστε *· καὶ λαὸς πλήρης ἁμαρτιῶν· διὰ τοῦτο διὰ παραβολῶν ⁶ εἶπε ταῦτα, ἵνα μὴ

¹ ὑμῶν]. Tisch. reads σου.

² γῆ]. All texts of the LXX read μήτηρ. The reading γῆ is due to a translator of the Hebrew text, who confused יְהוָה = 'and thy mother' with יְהוָה = 'and thy land'; the Resch and the Zadhe being run into one another so as to look like a *Mem*. The newly found text of Sirach has the same confusion, for in 40, 1^d ח' כ' כ' כ' כ' is read, and a hand adds in marg. ח' כ' כ' כ' כ'.

³ I have conjecturally restored these words lost through homoioteleuton in the Arm. as well as in the Greek.

⁴ φανερώς]. So Justin M. dial. 244 B: καὶ ὁ Τρύφων· διὰ τί ἄπερ βούλει ἐκλεγόμενος ἀπὸ τῶν προφητικῶν λόγων λέγεις. Also the ἀντιβολὴ Παπίσκου (ed. A. C. McGiffert, New York, 1889), ch. 11: ἐρώτησαν οἱ Ἰουδαῖοι· εἰ οὖν ἄρα οἱ προφῆται ἡμῶν τὰ περὶ τοῦ χριστοῦ σου προεῖπον, διὰ τί οὐκ εἶπον προφανῶς ὅτι γινώσκετε (lege ἵνα εἰδῶσι, collata Anastasii lectione ἵνα εἰδῆτε) Ἰουδαῖοι ὅτι μέλλει ἔλθεῖν ὁ χριστὸς καὶ παῦσαι τὸν νόμον καὶ τὰς θυσίας τοῦ νόμου. ὁ χριστιανὸς εἶπεν· εἰ εἶπον οὕτως γυνῶς τὸ πρᾶγμα, εὐθέως ἐλιθάξετε αὐτοὺς, λοιπὸν δὲ καὶ τὰς βίβλους αὐτῶν ὅλας ἐκαίετε, καὶ ἡμεῖς εἰς τοῦτο ἐβλαπτόμεθα. The same passage occurs in Anastasius Sinaita adu. Iudaeos (Migne 89, 1228 A). This passage seems to be imitated from the pseudo-Athanasius.

⁵ μυστήριον]. Cp. Mat. 13¹¹, Rom. 16²⁵, Eph. 6¹⁰, and Justin M. dial. 324 C.

⁶ παραβολῶν]. Irenaeus, bk. iii. ch. 23, in a similar passage declares that the translation of the LXX was a divine provision against the Jews burning their books in order to spite the Gentiles: Interpretatum uero in Graeco ab ipsis Iudaeis multum ante tempora aduentus Domini nostri, ut nulla relinqueretur suspicio, ne forte morem

ἀκούσαντες ὅτι μέλλει χριστὸς γεννᾶσθαι. καὶ μέλλουσι* τὰ ἔθνη ^{μέλουσι MS.} κληρονομία γίνεσθαι τοῦ θεοῦ, καύσετε τὰς βίβλους, ὑπὲρ τοῦ μὴ ἀναγνόντα τὰ ἔθνη σωθῆναι. καὶ¹ γὰρ διὰ τοῦτο αὐτὸν ἐσταυρώσατε, ἐπεὶ δὴ ἔλεγεν², ἀρθῆσεται ἀφ' ἡμῶν ὁ ἀμπελὼν. καὶ δοθήσεται ἔθνει* ^{Cp. Mat. 21⁴³.} ποιοῦντι τοὺς καρπούς. πῶς οὐκ ἂν καὶ τὰς βίβλους ἐκαύσατε³, οἱ καὶ ^{ἔθνη MS.} τὸν δεσπότην σταυρώσαντες καὶ τοὺς κηρύξαντας λιθοβολήσαντες; ὅτι εἰ καὶ φανερώς ἦσαν κηρύξαντες, τὰ αὐτὰ ἂν ἐποιήσατε, οὐκ ἐστὶν ἀμφίβολον· εἰ γὰρ μετὰ τὰ φανερά ἐν αἰγύπτῳ σημεῖα, καὶ τὰ ἐν τῇ ἐρυθρᾷ ἑξαίσια, καὶ τὰ μετὰ ταῦτα παράδοξα, ἐπὶ εἰδωλολατρείαν ἐτράπητε εἰπόντες τῷ ἁαρὼν ποίησον ἡμῖν θεούς, πῶς οὐκ ἐστὶν ὁμολογούμενον ὅτι τοιαύτης ^{Exod. 32¹.} ὄντες προαίρεσεως, τὰ αὐτὰ ἐποιήσατε;

36. ζακχαῖος εἶπεν: Οὐκ αἰσχύνῃ⁴ δεσπότην καὶ θεοῦ, καὶ δυνάμεως καὶ σοφίας σταυρὸν λέγων;

nobis gerentes Iudaei, haec ita sint interpretati. Qui quidem si cognouissent nos futuros, et usuros his testimoniis quae sunt ex scripturis nunquam dubitassent ipsi suas comburere scripturas, quae et reliquas omnes gentes manifestant participare uitae, et eos qui gloriantur domum se esse Iacob et populum Israel exhaereditatos ostendunt a gratia Dei. A literary connexion with the dialogue is evident. Eusebius Dem. Ev. vi. p. 257 (ed. Colon.) has the same thought, but agrees with our dialogue that the provision lay in the enigmatic character of the prophecies: σημειώση δ' ὥς τινα μὲν εἶρηται δι' αἰνιγμάτων, τινα δὲ φανερώτερον. τὰ μὲν οὖν δι' ἐπικρύψεως ἡγοῦμαι τῶν ἐκ περιτομῆς ἔνεκα κεκαλυμμένως ἀποδεδόσθαι, διὰ τὰ θεσπιζόμενα κατ' αὐτῶν σκυθρωπά. δι' ἅπερ εἰκὸς ἦν καὶ ἀφανίσαι αὐτοὺς τὴν γραφὴν, εἰ ἐκ τοῦ προφανοῦς τὴν ἐσχάτην αὐτῶν ἀποβολὴν ἐσήμαινεν. οὕτω γοῦν καὶ τοῖς προφήταις αὐτοῖς ἐπιβουλεύσαι αὐτοὺς κατέχει λόγος, δι' οὓς ἐποιοῦντο κατ' αὐτῶν ἐλέγχους.

Cp. Greg. Nyss. in the lost *θεογνωσία* (in Euthym. Zigab. Patr. Gr. 130, col. 273 D): *συνεσκιασμένα δὲ ταῦτα καὶ τὰ τοιαῦτα, ἵνα μὴ ἀφανισθῶσι τὰ βιβλία. "Ὅπου γὰρ παρόντα καὶ θαυματουργοῦντα βλέποντες, καὶ τελείαν ἀπόδειξιν τῆς ἐαυτοῦ θεότητος παρεχόμενον οὐκ ἠδέσθησαν, ἀλλ' ἐσταύρωσαν, σχολῇ γε ἂν τῶν περὶ αὐτοῦ προφητειῶν ἐφέεσαντο.*

¹ The Arm. suggests *εἰ* for *καί*.

² *ἔλεγεν*]. The citation which follows occurs in Anast. Sin. Quaest. 139, p. 594 (quoted by A. Resch *Paralleletexte zu Matthaeus*), as follows: καὶ πάλιν φησὶ πρὸς Ἰουδαίους· ὅτι ἀρθῆσεται ἀφ' ἡμῶν ὁ ἀμπελὼν, τούτεστι ἡ νομικὴ γεωργία καὶ λατρεία, καὶ δοθήσεται ἔθνει ποιοῦντι τὸν καρπὸν αὐτοῦ. The dialogue agrees with Matthew's form of citation, except in substituting ὁ ἀμπελὼν for ἡ βασιλεία τοῦ θεοῦ.

³ *ἐκαύσατε*]. See note above and cp. Justin M. dial. 349 A: τὴν ἀπόδειξιν τὴν περὶ τοῦ χριστοῦ ποιήσασθαι ἐσπούδασα, ἀλλ' ἀπὸ τῶν ὁμολογούμενων μέχρι νῦν ὑφ' ἡμῶν ἂ ἐἰνενοήκεισαν οἱ διδάσκαλοι ἡμῶν, εὖ ἴστε ὅτι ἀφανῆ ἐπεποιήκεισαν.

⁴ *αἰσχύνῃ*]. Justin M. dial. 317 A: εἰ δὲ καὶ ἀτίμως οὕτως σταυρωθῆναι τὸν χριστὸν

ἀθανάσιος: Οἱ προφήται οὐκ ἡσχύνθησαν εἰπεῖν, ἐγὼ πῶς αἰσχυρθῶ;
 ζακχαῖος εἶπε: Καὶ ἔχεις δεῖξαι ὅτι οἱ προφήται σταυρουσθαι αὐτὸν
 εἰρήκασιν;

Deut. 28⁶⁶. ἀθανάσιος: Πρῶτον μωσῆς λέγει· καὶ ὄψεσθε¹ τὴν ζωὴν ὑμῶν
 κρεμαμένην, ἀπέναντι τῶν ὀφθαλμῶν ὑμῶν. καὶ οὐ μὴ πιστεύσετε² τῇ
 ζωῇ ὑμῶν· τὸ πρῶτ' ἐρεῖς πῶς ἂν γένοιτο ἐσπέρα, καὶ τὸ ἐσπέρας ἐρεῖς

Mat. 27¹⁵. πῶς ἂν γένοιτο πρῶτ'· ἀπὸ γὰρ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν
 ? ex euang. ἡν ἕως ὥρας ἐνάτης. καὶ ἀπὸ ἐνάτης πάλιν ὤφθην τὸ φῶς³ ὥστε
 ignoto. λέγειν τοὺς ὁρώντας· πῶς ἐγένετο ἐσπέρα· ὃ ἐστὶ σκότος. καὶ πύλιν
 πῶς ἐγένετο πρῶτ'· ὃ ἐστὶ φῶς:

37. ζακχαῖος εἶπεν: Ἀπὸ τῆς παλαιᾶς με διαθήκης πείσον, ὅτι δεῖ
 αὐτὸν σταυρωθῆναι:

Deut. 28⁶⁶. ἀθανάσιος: Τὸ ὄψεσθε τὴν ζωὴν ὑμῶν κρεμαμένην⁴, ἀπέναντι τῶν

ἀπορῶμεν· ἐπικατάρατος γὰρ ὁ σταυροῦμενος. . . . (C) εἰ δὲ καὶ σταυρωθῆναι καὶ οὕτως αἰσχυρὸς
 καὶ ἀτίμως ἀποθανεῖν διὰ τοῦ κεκατηραμένου ἐν τῷ νόμῳ θανάτου, ἀπόδειξον ἡμῖν.

¹ ὄψεσθε κ.τ.λ.]. Tisch. and all sources ἔσται ἡ ζωὴ σου κρεμαμένη. Therefore the
 Pseudo-Athan. had a text of LXX which read ἡ as ἡ (which strictly = ὄψονται).
 But the reading ὄψεσθε, though rare, is not unknown; it occurs, e.g., in pseudo-Greg.
 Nyss. adu. Iudaeos (Migne Patr. Gr. 46, 213 C), also in Gregentius adu. Iudaeos; but
 the former of these is certainly and the latter probably based on this dialogue.

² οὐ μὴ πιστεύσετε . . .]. Tisch. οὐ πιστεύσεις τῇ ζωῇ σου. Athan. i. 61 has οὐ
 μὴ and πιστεύσητε. Also Orig. i. 443 πιστεύσητε.

³ φῶς]. Cp. the doubtful agraphon in Resch's Agrapha, 1889, p. 409, from Didasc.
 v. 13, p. 313: καὶ ἐσταύρωσαν αὐτὸν αὐτῇ τῇ παρασκευῇ. ἔξ οὖν ὥρας ἔπασχεν ἐν τῇ
 παρασκευῇ, καὶ αὐταὶ αἱ ὥραι, αἷς ἐσταυρώθη ὁ κύριος ἡμῶν, ἡμέρα ἐλογίσθησαν· ἔπειτα
 ἐγένετο τρεῖς ὥρας σκότος, καὶ ἐλογίσθη νύξ, καὶ πάλιν ἀπὸ ἐνάτης ὥρας πρὸς δεῖλιν τρεῖς
 ὥρας ἡμέρα, καὶ ἔπειτα νύξ τοῦ σαββάτου τοῦ πάθους. Resch explains this as an attempt
 to prove that Jesus fulfilled three days and three nights. The Peter Gospel is similar:
 τότε ἡλῖος ἔλαμψε, καὶ εὐρέθη ὥρα ἐνάτη, with which von Schubert (Petrus Evang.
 Berlin, 1893) compares Zech. 14⁷, καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ οὐκ ἔσται ἡμέρα καὶ οὐ νύξ,
 καὶ πρὸς ἐσπέραν ἔσται φῶς, and alludes to Cyr. Cat. 13²⁴ and Ap. Const. v. 14. The
 author of our dialogue seems to quote some lost Gospel.

⁴ κρεμαμένην]. Pseudo-Tertull. c. Iud. ch. 11, quotes the text thus: Et erit uita
 tua pendens in ligno ante oculos tuos. Iren. adu. Haer. iv. 20 suggests the addition
 'in ligno': 'ostenditur pendens in ligno, et non credent ei. Ait enim: Et erit uita
 tua pendens ante oculos,' &c., where see Harvey's note. Cp. also Faustus the
 Manichean (in August. c. Faust. xvi. 5): An illud offeremus ei, quod perinde soletis

ὀφθαλμῶν ὑμῶν, καὶ οὐ μὴ πιστεύσετε τῇ ζωῇ ὑμῶν, τῆς παλαιᾶς ἐστὶ διαθήκης¹. καὶ τὸ πρῶτ' ἐρεῖς πῶς ἐγένετο ἐσπέρα, καὶ τὸ ἐσπέρας πῶς ἐγένετο πρῶτ', ὁμοίως τῆς παλαιᾶς ἐστίν:

38. ζακχαῖος εἶπεν: Ἀλλὰ τοῦτο οὐκ ἐστὶν σταυρὸς οὐδὲ θάνατος:

ἀθανάσιος: Ἐὰν λέγῃ ἡσαΐας· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; Is. 53¹⁻³. καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη; ἀνηγγείλαμεν ἐνώπιον² αὐτοῦ ὡς παιδίον, ὡς ῥίζα ἐν γῇ διψώσῃ· οὐκ ἔστιν εἶδος αὐτοῦ³ οὐδὲ δόξα⁴. καὶ εἶδομεν αὐτὸν καὶ οὐκ εἶχεν εἶδος οὐδὲ κάλλος⁵. ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον ἐκλείπον παρὰ⁶ πάντας τοὺς ἀνθρώπους· ἐὰν δὲ λέγῃ καὶ ὁ δαυὶδ· Ps. 21¹⁷. ὦρυξαν χεῖράς μου καὶ πόδας μου. διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς· Ps. 21¹⁹. καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον⁷, πῶς οὐ νοεῖς τὸν σταυρόν;

39. ζακχαῖος * εἶπεν: Οὐδὲ οὕτως θανάτου ἐμνήσθης:

ἀθανάσιος *: Ἀνθρώπος ἐν πληγῇ ὢν καὶ εἰδὼς φέρειν μαλακίαν, ὅτι ἀπέστρεψεν τὸ πρόσωπον⁸. ἠτιμάσθην καὶ οὐκ ἐλογίσθην. αὐτὸς τὰς

Arm. ὁ
Ἰουδαῖος.
Is. 53³⁻¹².
Arm. ὁ
ὁρθόδοξος.

inducere: *Videbunt uitam suam pendentem, et non credent uitae suae?* Cui uos quidem adiciitis, *in ligno*; nam non habetur. So Athanasius, vol. ii. 182.

¹ παλαιᾶς διαθήκης]. The Arm. adds καὶ τοῦ νόμου. Just above after ζωῇ ὑμῶν it reads instead of τῆς παλ. ἐ. διαθ. thus 'veteris legum est.' In the third place, where the Greek has τῆς παλαιᾶς only, it = τῆς παλαιᾶς διαθήκης, 'veteris testamenti.' It is clear therefore that τῆς παλαιᾶς διαθήκης has come into the text from the margin. In the first passage τοῦ νόμου remains alongside; also in the second, but with παλαιᾶς thrust in before it. In the third the whole phrase had got into the Armenian's Greek text, but only παλαιᾶς without διαθήκης into our Greek. There is no reason why the phrase should not come in a second century document, for it stands already in Paul, 2 Cor. 3¹¹, and Melito (apud Euseb. H. E. iv. ch. 26) has τὰ τῆς παλαιᾶς διαθήκης βιβλία.

² ἐνώπιον κ.τ.λ.]. Tisch. ὡς παιδ. ἐναντίον αὐτοῦ. Cyrill Alex. v. 375 cites according to our dialogue.

³ εἶδος αὐτοῦ]. Tisch. εἶδ. αὐτῷ.

⁴ δόξα]. So Arm. MS. B; the other has 'beauty.'

⁵ κάλλος]. So Arm. MS. B; the other has 'glory.'

⁶ παρὰ κ.τ.λ.]. Tisch. παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων. Holmes XII (86), 26, 198, 239, 306, Alex. have παρὰ πάντας ἀνθ. Many minusc. and fathers add πάντας but retain τ. υἱούς.

⁷ καὶ ἐπὶ . . . κλῆρον]. Arm. MS. A omits.

⁸ ἀπέστρεψεν τὸ πρόσωπον]. Tisch. ἀπέστραπται τὸ πρόσωπον αὐτοῦ. Euseb. Dem. Ev. p. 186, cites in same way as pseudo-Athan., but no MSS. Hebrew = sicut qui obuelat faciem.

ἀμαρτίας ἡμῶν αἴρει¹, καὶ διὰ τὰς ἀμαρτίας ἡμῶν² ὀδυνᾶται· καὶ ἡμεῖς ἐλογισάμεθα αὐτὸν εἶναι ἐν πόνῳ καὶ ἐν πληγῇ καὶ ἐν κακώσει³. αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἀμαρτίας ἡμῶν· παιδεία⁴ εἰρήνης ἡμῶν ἐπ' αὐτῷ, τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν. πάντες ὡς πρόβατα ἐπλανήθημεν· ἄνθρωπος τῇ ὁδῷ αὐτοῦ ἐπλανήθη· καὶ κύριος παρέδωκεν αὐτὸν ταῖς
Fol. 41 v°. ἀμαρτίαις ἡμῶν· καὶ αὐτὸς | διὰ τὸ κεκακῶσθαι οὐκ ἀνοίγει τὸ στόμα αὐτοῦ· ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη. καὶ ὡς ἄμνος ἐναντίον τοῦ κείροντος⁵ αὐτὸν ἄφωνος, οὗτος οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη, τὴν δὲ γενεάν αὐτοῦ τίς διηγῆσεται· ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ⁶ ἤχθη εἰς θάνατον· καὶ δώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ, καὶ τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ. ὅτι ἀνομίαν οὐκ ἐποίησεν· οὐδὲ εὗρέθη⁷ δόλος ἐν τῷ στόματι αὐτοῦ· καὶ βούλεται κύριος⁸ καθαρῶσαι αὐτὸν ἀπὸ τῆς πληγῆς⁹. ἐὰν δώτε περὶ ἀμαρτίας, ἡ ψυχὴ ὑμῶν ὀψεται σπέρμα μακρόβιον· καὶ βούλεται κύριος ἀφελεῖν ἀπὸ τοῦ πόνου τῆς ψυχῆς αὐτοῦ, δεῖξαι αὐτῷ φῶς. καὶ πλάσαι τῇ συνέσει, δικαιῶσαι δίκαιον, εὖ δουλεύοντα πολλοῖς· καὶ τὰς ἀμαρτίας αὐτῶν αὐτὸς ἀνήσει¹⁰. διὰ τοῦτο αὐτὸς κληρονομήσει πολλοὺς καὶ τῶν ἰσχυρῶν μεριεῖ σκῆλα· ἀνθ' ὧν

¹ αἴρει]. Tisch. φέρει. Euseb. l. c. has αἴρει and perhaps Tertullian knew of the reading c. Marc. iii. 17 and iv. 8.

² διὰ τὰς ἀμαρτίας ἡμῶν]. Tisch. περὶ ἡμῶν.

³ καὶ ἐν κακώσει]. The Arm. adds 'as from God,' ὡς παρὰ Κυρίου, which is due to the Arm. vulgate, if not to the Arm. editor who brackets them in his text.

⁴ παιδεία]. Tisch. praem. καὶ μεμαλάκισται διὰ τὰς ἀνομίας ἡμῶν. Origen iii. 214 also omits these words.

⁵ Post κείροντος Tisch. om. αὐτόν: item οὕτως pro οὗτος et infra om. αὐτοῦ post ταπεινώσει. Many MSS. and fathers add αὐτόν. Only Holmes 104, 47 have οὗτος. Justin M. p. 162 and Holmes 147 and others add αὐτοῦ after ταπ.

⁶ λαοῦ]. Tisch. adds μου.

⁷ εὗρέθη]. Tisch. om. and reads δόλον. Holmes XII, 26, 36, 41, 49, 51, 86, 147, 198, 239, 306, Clem. Alex., Clem. Rom., Euseb., Justin M. and others agree with the dialogue in reading εὗρέθη . . . δόλος.

⁸ βούλεται κύριος]. Tisch. κύρ. βούλ.

⁹ Ante τῆς πληγῆς Tisch. om. ἀπό. Most of the sources mentioned in note on εὗρέθη add ἀπό.

¹⁰ ἀνήσει]. Tisch. ἀνοίσει.

παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ, καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη· καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνένεγκεν. καὶ διὰ τὰς ἁμαρτίας¹ αὐτῶν παρεδόθη.

40. *ζακχαῖος** εἶπεν: "Ολα ἃ εἴρηκας, περὶ ἀνθρώπου εἴρηκας Arm. δ
Ἰουδαῖος.
εἰρηκέναι τὸν προφήτην:

ἀθανάσιος: Περὶ βραχίονος κυρίου γενομένου, βραχίονα θεοῦ ἀκούων, δύναμιν θεοῦ νοεῖ· οὐ γὰρ ἐκ μελῶν σύγκειται τὸ * θεῖον: τὸν MS.

*ζακχαῖος** εἶπεν: "Ἦκουσα αὐτοῦ λέγοντος· ἄνθρωπος ἐν τιμῇ² ὢν, Arm. δ
Ἰουδαῖος.
καὶ εἰδὼς φέρειν μαλακίαν:

ἀθανάσιος: Φαίνῃ μοι <μὴ>* προσέχων τοῖς εἰρημένοις. ἤκουσας <μὴ>
αὐτοῦ λέγοντος· Κίριε τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν. καὶ ὁ βραχίων ex Arm.
addidi.
κυρίου τίνι ἀπεκαλύφθη; ἀνηγγείλαμεν ἐνώπιον αὐτοῦ ὡς παιδίον:

41. *ζακχαῖος** εἶπεν: "Ὁ βραχίων κυρίου, ἣν λέγεις δύναμιν, ἐτράπη Arm. δ
Ἰουδαῖος.
καὶ ἐγένετο παιδίον;

ἀθανάσιος: Οὐκ ἐτράπη, μὴ γένοιτο· ἀλλὰ λαβὼν σάρκα, καὶ ὡς ἐν νῶφ τῇ σαρκὶ οὔσα ἡ δύναμις ἐγένετο ἄνθρωπος· κατὰ σάρκα μὲν οὔσα ἄνθρωπος, ὧν δὲ θεὸς κατὰ πνεῦμα. καὶ ὡς μὲν ἄνθρωπος, ἐπὶ σφαγὴν ἦγετο· ὡς δὲ θεὸς ἐλάμβανε τὴν ἁμαρτίαν τοῦ κόσμου. διὰ γὰρ <τοῦτο> καὶ αὐτὸς κληρονομήσει πολλούς· καὶ τῶν ἰσχυρῶν δαιμόνων³ διεμέρισε τὰ σκῦλα λαβὼν· οὓς ἐκ πολλοῦ σκυλεύσαντες⁴ ἦσαν ἄνθρώπους. ἀνθ' ὧν παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ, καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη <quia

¹ διὰ τὰς ἁμαρτίας]. Tisch. δ. τ. ἀνομίας. Holmes III, XII, 26, 86, 147, 306 and others, also Clem. Rom. ap. Euseb. Dem. Ev. p. 100 read ἁμαρτίας.

² ἐν τιμῇ]. This is hardly a scribe's error for ἐν πληγῇ. Perhaps the text of the longer citation has been corrected and our author used a text of Isaiah which had ἐν τιμῇ here; due to a misreading of תִּכְבֹּד as תִּכְנֹן = ἐν τιμῇ. But more probably τιμῇ here is used not in the sense of 'honour' but of a 'fine' or 'penalty.'

³ Chrys. c. Iud. c. 6: ὅτι τῶν δαιμόνων ἀπῆλλαξε τοὺς ἀνθρώπους, καὶ τοῦτο καὶ τοῦ ἰσχυροῦ, φησί, μεριεῖται σκῦλα.

⁴ σκυλεύσαντες]. Cp. Justin M. dial. 304 D λήψεται δύναμιν Δαμασκοῦ καὶ σκῦλα Σαμαρείας, τὴν τοῦ πονηροῦ δαίμονος, τοῦ ἐν Δαμασκῷ οἰκοῦντος, δύναμιν ἐσήμινε νικηθίσσεσθαι τῷ χριστῷ ἅμα τῷ γεννηθῆναι· ὅπερ δέικνται γεγενημένον. οἱ γὰρ μάγοι, οἵτινες ἐσκυλευμένοι ἦσαν πρὸς πάσας κακὰς πράξεις, τὰς ἐνεργουμένας ὑπὸ τοῦ δαιμονίου ἐκείνου, ἐλθόντες καὶ προσκυνήσαντες τῷ χριστῷ φαίνονται ἀποστάντες τῆς σκυλευσάσης αὐτοὺς δυνάμεως ἐκείνης.

Gal. 3¹³ = inter duos latrones suspensus quasi impius reputatus est)¹ τοῦ νόμου λέγοντος· ἐπικατάρατος ² πᾶς ὁ κρεμάμενος ἐπὶ ξύλου :

42. *ζακχαῖος εἶπεν* : Ἰδε οὖν ἐπικατάρατός ἐστιν :

ἀθανάσιος : Διὰ τοῦτο δοθήσονται οἱ πονηροὶ ἀντὶ τοῦ θανάτου ³ αὐτοῦ· καὶ οἱ πλούσιοι, ἀντὶ τῆς ταφῆς αὐτοῦ· ὅτι μετὰ τῶν ἀνόμων αὐτὸν ἐλογίσαντο :

ᾧς] ? πῶς.

Cp. Matt.

13³⁵ &

Mark 6⁵.

43. *ζακχαῖος εἶπεν* : Ὡς * ὁ προφήτης λέγει· τὴν γενεὰν αὐτοῦ τίς διηγῆσεται· ἐγὼ δὲ ἰησοῦ λέγω τὴν γενεάν· υἱὸς γὰρ ἦν τοῦ ἰωσήφ ⁴, καὶ οἱ ἀδελφοὶ αὐτοῦ, ἰάκωβ καὶ ἰωσή, καὶ ἰούδας, καὶ σίμων. καὶ ἡ μήτηρ *μαρία* :

44. ἀθανάσιος : Διὰ τοῦτο εἶπεν ὁ προφήτης· τὴν γενεὰν αὐτοῦ τίς διηγῆσεται ; ἐὰν μὴ τις ᾗ σοφός ⁵, οὐ δύναται γινῶναι, ὅτι ἐκ πνεύματος ἁγίου καὶ μαρίας τῆς παρθένου γεγέννηται :

Arm. ὁ

Ἰουδαῖος.

Fol. 42 v^o. *μαρία* ;

Cod. Arm.

B = ὁ

ὁρθόδοξος.

ζητεῖτε MS.

45. *ζακχαῖος* * εἶπε : | Τὸ πνεῦμα τὸ ἅγιον ἀντὶ ἀνδρὸς ἐμίγη τῇ

ἀθανάσιος * : Ὁρᾷς ὅτι ζητεῖται * σοφός, ὁ δυνάμενος νοῆσαι ὅτι πνεῦμα ἅγιον μίξιν σωματικὴν οὐκ ἔχει ⁶ :

¹ I have filled up the lacuna from the Armenian.

² ἐπικατάρατος]. Tisch. κεκατηραμένος ὑπὸ θεοῦ and om. ὁ. Justin M. dial. 323 C cites in the same form as our dialogue, and adds: οὐχ ὡς τοῦ θεοῦ καταρωμένου τούτου τοῦ ἐσταυρωμένου. Faustus the Manichean (see Augustine c. Man. Faust. xvi. 5), following Marcion, argued that the Hebrew God of the O. T. could not be the loving God who sent Jesus, just because in cursing all who were hung on a tree he by implication and beforehand cursed Jesus Christ—one of the many cases in which Jew and Marcionite concurred in the arguments they both used against the Catholic Church.

³ θανάτου]. Arm. Cod. B has ταφῆς.

⁴ τοῦ Ἰωσήφ]. Cp. Act. Andr. et Matth. p. 143 : μὴ οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ τοῦ τέκτονος καὶ ἡ μήτηρ αὐτοῦ Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Σίμων. The order and names of the brethren are given in our dialogue as in Mark's Gospel. In Gregentius dial. 611 E the paternity of Joseph is insisted on by the Jew : τὸν ἐκ τοῦ Ἰωσήφ γεννηθέντα λέγεις, ὅτι ἤξει κρίναι τὸν κόσμον ; and 612 B, οἶδα ὅτι ὁ χριστὸς σου ἐγεννήθη, ἀλλ' ὅτι πάντως ἐκ σπέρματος Ἰωσήφ. The Christian answers : οὐ γὰρ ἐκ σπέρματος Ἰωσήφ, ὡς σὺ νομίζεις, ἀλλ' ἐκ πνεύματος ἁγίου γεγέννηται.

⁵ σοφός]. Cp. Barnab. Ep. vi. 10 : εὐλογητὸς ὁ κύριος ἡμῶν, ἀδελφοί, ὁ σοφίαν καὶ νοῦν θέμενος ἐν ἡμῖν τῶν κρυφίων αὐτοῦ. λέγει γὰρ ὁ προφήτης παραβολὴν κυρίου· τίς νοήσει, εἰ μὴ σοφὸς καὶ ἐπιστήμων καὶ ἀγαπῶν τὸν κύριον αὐτοῦ ;

⁶ Cp. Altercatio Simonis III. 11 : *Sim.* Proba mihi nunc illum dei filium ex deo

ζακχαῖος εἶπε: Σὺ εἶπας ἐκ πνεύματος ἁγίου καὶ μαρίας τῆς παρθένου γεγέννηται:

ἄθανάσιος: Ἀλλ' οὐ κατὰ μίξιν, ἀλλὰ κατὰ δημιουργίαν. ὥς γὰρ ὁ πρῶτος ἄνθρωπος ἐκ θεοῦ, καὶ τῆς γῆς· οὐ κατὰ μίξιν, ἀλλὰ κατὰ δημιουργίαν· οὕτως ἄκουε καὶ χριστὸν ἐκ πνεύματος ἁγίου καὶ μαρίας τῆς παρθένου¹:

46. ζακχαῖος εἶπε: Διὰ τί οὖν αὐτὸν καὶ χριστὸν λέγετε*. τὸν μὴ MS. βασιλεύσαντα, μηδὲ χρισθέντα παρὰ μηδενὸς τῶν προφητῶν; λέγεται.

ἄθανάσιος: Ἐδιδάχθης ἀπὸ τῶν προφητῶν ὅτι δύναμις, καὶ λόγος, καὶ σοφία, καὶ βραχίων, καὶ παιδίον, καὶ ἄνθρωπος λέγεται· καὶ ἔστι μαθεῖν, Arm.=καὶ ἔστι, μάθε οὖν ὅτι. ὅτι* καὶ ἄρχων, καὶ βασιλεύς, καὶ χριστός, καὶ ἱερεὺς², καὶ προφήτης ἔστιν· τὰ γὰρ πάντα τοῖς ἅπασιν ἐγένετο. ἵνα πάντας σώσῃ μένων θεός, οὐ τραπεῖς³ τὴν φύσιν⁴:

ζακχαῖος εἶπεν: Πῶς δύνη μοι δεῖξαι;

47. ἄθανάσιος: Τέως ὅτι ἄρχων καὶ ἡγούμενος, ἄκουε τοῦ μουσέως γράφοντος, τὰς τοῦ Ἰακώβ εὐλογίας καὶ λέγοντος· οὐκ ἐκλείψει ἄρχων ἐξ Gen. 49¹⁰. ἰουδα· καὶ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ· ἕως οὗ⁵ ἔλθῃ ὁ ἀπόκειται· καὶ αὐτὸς προσδοκία ἐθνῶν. καὶ βλέπε ποία ἦν ἡ προφητεία· ὅτι αὐτὸς ὁ

natum. Longe enim remota est diuinitas a coitibus humanis nec miscetur complexui. *Theoph.* Loqueris quasi Iudaeus.

¹ ἐκ πνεύματος—παρθένου]. In verbal agreement with the Symbolum Ecclesiae Romanae Graece apud Epiph. Haer. LXXII. 3, p. 836 B.: τὸν γεννηθέντα ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου.

² ἱερεὺς]. Arm. Cod. B adds θεοῦ.

³ οὐ τραπεῖς]. Cp. Theodoret dial. I. ch. 11 (Migne Patr. Gr. 83, 38): Ὁρθ.: εἰ τραπεῖς ἐγένετο σὰρξ, οὐ μεμένηκεν ὅπερ πρότερον ἦν.

⁴ τὴν φύσιν]. Cp. Tertull. adu. Prax. 27: Deum inmutabilem et informabilem credi necesse est, ut aeternum . . . Deus autem neque desinit esse, neque aliud potest esse. Sermo autem Deus, et sermo domini manet in aeuom, perseuerando scilicet in sua forma. . . . Certe usquequaque filium Dei et filium hominis, cum deum et hominem, sine dubio secundum utramque substantiam, in sua proprietate distantem; quia nec sermo aliud, quam deus, neque caro aliud, quam homo.

⁵ ἕως οὗ κ.τ.λ.]. Tisch. ἕως ἐὰν ἔλθῃ τὰ ἀποκείμενα. Here οὗ for ἐάν is read in Chrys. iii. 437, and in Theodoret ii. 557. ὁ ἀπόκειται in many of Holmes' minuscules, in Origen, Justin M. Ap. i. 51, 80, Epiph. i. 695, Theodoret ii. 557. The LXX rendered ὃ ἀπόκειται.

Gen. 49^{1, 2}. *ἰακώβ ἀποθνήσκων ἐκάλεσε τοὺς υἱοὺς αὐτοῦ λέγων· συνάχοντε ἀναγγείλω¹ ὑμῖν τί ἀπαντήσῃ ἐπ' ἐσχάτου² τῶν ἡμερῶν· συνάχοντε ἵνα ἀναγγείλω ὑμῶν MS. ὑμῖν³. υἱοὶ ἰακώβ ἀκούσατε ἰσραὴλ τοῦ πατρὸς ὑμῶν*. καὶ συναχθέντων αὐτῶν, τὸν ἰούδα ἐλόγει τῇ προειρημένῃ εὐλογίᾳ. καὶ τὸν ἰωσήφ Gen. 49⁶. βασιλεύοντα δοῦλον ποιεῖ τοῦ ἰούδα, λέγων αὐτῷ· καὶ προσκυνήσουσί σοι Gen. 49¹⁰. οἱ υἱοὶ τοῦ πατρὸς σου. ὅτι οὐκ ἐκλείψει ἄρχων ἐξ ἰούδα, καὶ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ, ἕως οὗ ἔλθῃ ὁ ἀπόκειται. καὶ αὐτὸς προσδοκία ἐθνῶν :*

48. *ζακχαῖος* : *Περὶ τοῦ δαυὶδ εἶπεν, ὅτι ἔμελλε μετὰ γενεᾶς ἐξ ἰούδα γεννᾶσθαι :*

ἀθανάσιος : *Καίτοι δὲ ἀπὸ τοῦ δαυὶδ ἠϋΐησαν οἱ ἄρχοντες. ἡ δὲ προφητεία λέγει, ἕως τότε εἶναι τοὺς ἄρχοντας τοῦ ἰουδαίων ἔθνους, ἕως οὗ ἔλθῃ ὁ ἀπόκειται, καὶ αὐτὸς προσδοκία ἐθνῶν. ὁ γὰρ δαυὶδ ὑμῶν ἐγένετο προσδοκία τῶν ἰουδαίων, καὶ οὐχ ἡμῶν τῶν ἐθνῶν :*

49. *ζακχαῖος εἶπε* : *Καὶ γὰρ καὶ τὰ ἔθνη λέγεις καλεῖσθαι εἰς ζωὴν ἀ ἀπηγόρευσεν ὁ θεός ;*

ἀθανάσιος : *Ἦκουσας ἐν δευτέρῳ ψαλμῷ προφητικῶς λέγοντος τοῦ Ps. 27⁶. δαυὶδ· κύριος εἶπε πρὸς με· υἱός μου εἶ σύ· ἐγὼ σήμερον γεγέννηκά σε. αἰτῆσαι παρ' ἐμοῦ καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου· καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς :*

50. *ζακχαῖος εἶπε* : *Περὶ αὐτοῦ ἔλεγε δαυὶδ⁴· κύριος εἶπε πρὸς με· υἱός μου εἶ σύ· ἐγὼ σήμερον γεγέννηκά σε. μὴ γὰρ περὶ χριστοῦ ;*

ἀθανάσιος : *Καὶ πότε τὰ ἔθνη ἐκληρονόμησε δαυὶδ ;*

ζακχαῖος εἶπε : *Τὰ ἔθνη λέγει τὰς δώδεκα φυλὰς τοῦ ἰσραὴλ :*

ἀθανάσιος : *Καὶ τὰ πέρατα τῆς γῆς, πότε κατέσχε δαυὶδ ;*

51. *ζακχαῖος εἶπεν* : *Ὁ γὰρ χριστὸς τὰ πέρατα τῆς γῆς κατέσχευε ;*

ἀθανάσιος : *Μάθε ὅτι ἐν αἰγύπτῳ πάσῃ· καὶ ἐν παλαιστίνῃ· καὶ ἐν*

¹ ἀναγγείλω ὑμῖν—[ἵνα]. Arm. omits through homoioteleuton.

² ἐπ' ἐσχάτου]. ἐπ' ἐσχάτων in Tisch. but many of Holmes' minuscules, Arm., Theodoret, l. c., Euseb. ii. 366, 375 have ἐσχάτου.

³ ἵνα ἀναγγείλω ὑμῖν]. Tisch. καὶ ἀκούσατέ μου with all other sources.

⁴ Cp. Gregentius dial. 609 A, B, which echoes §§ 49–51 of our dialogue.

φοινίκη· ἐν συρίᾳ· ἐν κιλικίᾳ· ἐν καπποδοκίᾳ· ἐν πόντῳ· ἐν ἀρμενίᾳ· ἐν σκυθίᾳ¹. καὶ καθάπαξ ἐν ὅλῃ τῇ οἰκουμένῃ (τὸν χριστὸν)² ἐπιγραφόμεθα καὶ ἐπικαλούμεθα βασιλέα:

52. ζακχαῖος εἶπε: Καὶ ἐν αἰγύπτῳ³ βασιλέα λέγεις τὸν χριστόν, τοῖς ἀποκηρυχθείσιν ἀπὸ τοῦ θεοῦ; καὶ πῶς δύναται ἐκ τοῦ θεοῦ εἶναι ὁ χριστός, καί, ὡς λέγεις σύ, υἱὸς τοῦ θεοῦ, τοῦ αἰτιωμένου τοὺς πατέρας ἡμῶν, διότι τῇ ὁδῷ αἰγύπτου ἐπορεύοντο; | ἢ οὐκ ἤκουσας αὐτοῦ λέγοντος **Forl. 42 v^o**. τοῦ προφήτου· τί σοι καὶ τῇ ὁδῷ αἰγύπτου, τοῦ πιεῖν ὕδωρ γαιῶν; **Jer. 2¹⁸**.

53. ἀθανάσιος: Μιμεῖσθαι ἡμᾶς οὐ θέλει τοὺς αἰγυπτίους· σῶζεσθαι δὲ αὐτοὺς βούλεται, καὶ πρὸς θεοσέβειαν ἔρχεσθαι· ἐπειδὴ καὶ πᾶν ^{ἐπεὶ δὲ, Zech. 14¹⁶⁻¹⁸} ἔθνος· ἀμέλει, ἄκουε τοῦ προφήτου λέγοντος· καὶ ἔσται ὅσοι ἂν καταλειφθῶσιν ἐκ πάντων τῶν ἐθνῶν, τῶν ἐλθόντων ἐπὶ ἱερουσαλήμ. καὶ ἀναβήσονται κατ' ἐνιαυτὸν τοῦ προσκυνῆσαι τῷ κυρίῳ παντοκράτορι (καὶ τοῦ ἑορτάσαι τὴν ἑορτὴν τῆς σκηνοπηγίας, καὶ ἔσται ὅσοι μὴ ἀναβῶσιν ἐκ πασῶν τῶν φυλῶν τῆς γῆς εἰς ἱερουσαλήμ· τοῦ προσ- ^{(καὶ τοῦ usque παντοκράτορι) om. MS. e LXX restitui.} κυνῆσαι τῷ βασιλεῖ κυρίῳ παντοκράτορι)*, καὶ αὐτοὶ ἐκεῖνοι⁴ προστεθίσονται· ἐὰν δὲ φυλὴ αἰγύπτου μὴ ἀναβῇ μηδὲ ἔλθῃ, καὶ ἐπὶ τούτοις ἔσται ἑ· πτώσις ἢν πατάξει* κύριος πάντα τὰ ἔθνη ὅσα ἂν μὴ ἀναβῇ τοῦ ^{MS. πατάξει.} ἑορτάσαι τὴν ἑορτὴν τῆς σκηνοπηγίας:

54. ζακχαῖος εἶπεν: Αὕτη* ἔσται ἡ ἁμαρτία αἰγύπτου, καὶ ἡ ἁμαρτία αὐτῇ. πάντων τῶν ἐθνῶν, ὅς· ἂν μὴ ἀναβῇ τοῦ ἑορτάσαι τὴν ἑορτὴν τῆς σκηνοπηγίας⁵: [ἀθανάσιος:]⁶ καὶ αὐτοὺς μὲν τοὺς αἰγυπτίους, θέλει σῶζεσθαι καὶ ἀναβαίνειν εἰς ἱερουσαλήμ· οὐ μὴν ἐν αἰγύπτῳ διαπορεύεσθαι:

¹ σκυθίᾳ]. So Justin M. dial. 345 C testifies to the faith in the name of Christ crucified on the part of ἀμαρξοβίων ἢ αὐκων καλουμένων ἢ ἐν σκηναῖς κτηνοτρόφων οἰκούντων.

² (τὸν χριστόν) added from the Armenian.

³ Zacchaeus implies that the Christian expected the Messianic kingdom to be established in Egypt. The Jews of Egypt had shared the belief, for at the close of the first century a Messianic king arose in Egypt among them and excited a revolt.

⁴ αὐτοὶ ἐκεῖνοι]. Tisch. οὗτοι ἐκεῖνοις.

⁵ ζακχαῖος—σκηνοπηγίας]. Arm. omits through homoioteleuton.

⁶ The Arm. omits ἀθανάσιος here, and rightly.

MS.

ζακχαῖος,
ex Arm.

corr.

? lege μετά-
δειξαι siue
maius μοι δ.

MS.

ἀνθρώποις,
ἀθανάσιοςex Armeno
omitten-dum esse
constat.Is. 19¹.

Ἀθανάσιος * εἶπε: Οὐκ ἔχεις με δεῖξαι *, ὅτι ἐν τῇ ἱερουσαλήμ τῇ αἰσθητῇ¹ θέλει πάντας κατ' ἐνιαυτὸν ἀπαντᾶν. πῶς γὰρ τοῦτο δυνατόν γενέσθαι; ὥστε καὶ τοὺς ἀπὸ ὠκεανοῦ κατ' ἐνιαυτὸν ἔρχεσθαι εἰς ἱερουσαλήμ. ἵνα δέ σοι καὶ τοῦτο δοθῇ, ὅτι δυνατόν, μηδενὶ ἐτέρῳ προσέχοντας ἀνθρώπους * ἢ τοῦτο μόνον σχολάζειν²:

55. [ἀθανάσιος]*: Ἄκουε ἡσαίου τοῦ προφήτου, ἐν αὐτῇ τῇ αἰγύπτῳ προσκυνεῖσθαι τὸν θεόν, καὶ διαρρήδην προφητεύοντος· καὶ γνωστὸς ἔσται κύριος τοῖς αἰγυπτίοις· καὶ φοβηθήσονται³ οἱ αἰγύπτιοι τὸν κύριον ἐν ἐκείνῃ⁴ τῇ ἡμέρᾳ· καὶ θύσουσι⁵ θυσίας· καὶ εὕξονται τῷ κυρίῳ⁶ εὐχὰς καὶ ἀποδώσουσιν:

56. ζακχαῖος εἶπεν: Οὐκ εἶπεν ἐν αἰγύπτῳ, ἀλλ' οἱ αἰγύπτιοι φοβηθήσονται τὸν κύριον· καὶ θύσουσι θυσίας καὶ εὕξονται εὐχὰς τῷ κυρίῳ καὶ ἀποδώσουσιν οὐκ ἐν αἰγύπτῳ ἀλλ' ἐν ἱερουσαλήμ:

ἀθανάσιος: Οὐ δὲ τοῦτο ἔχεις δεῖξαι ὅτι ἐν ἱερουσαλήμ λέγει· ἵνα δὲ μή σε φιλόνεικον ποιήσω, ἄκουε αὐτοῦ τοῦ προφήτου φανερώς λέγοντος· τῇ ἡμέρᾳ ἐκείνῃ ἔσονται πέντε πόλεις ἐν αἰγύπτῳ⁷, λαλοῦσαι τῇ γλώσσῃ τῇ χαναανίτιδι καὶ ὁμνύουσαι⁸ τῷ ὀνόματι κυρίου⁹. πόλις ἀσεδέχ, κληθήσεται ἡ μία πόλις· τῇ ἡμέρᾳ ἐκείνῃ ἔσται θυσιαστήριον ἐν αὐτῇ τῷ

Is. 19¹⁸.

¹ So the New Jerusalem was in the belief of the author of this dialogue to be set up in Egypt.

² σχολάζειν]. The names of the interlocutors in this whole passage have fallen into confusion, and it would seem that after σχολάζειν there is a lacuna both in the Greek and Armenian texts, for the clause has no regimen, unless indeed ὅτι δυνατόν should be taken with the words which follow it and before it the words οὐκ ἔχεις με δεῖξαι be understood. We should probably also read ἀνθρώπους ἢ τούτῳ.

³ φοβηθήσονται]. Tisch. γνώσκονται. Holmes 49 has καὶ φοβ. οἱ Αἰγ. τὸν κ. καὶ γνώσκονται οἱ Αἰγ. τὸν κ. The φοβηθήσονται is a confusion of יצו = γνώσκονται with יאמרו = φοβηθήσονται.

⁴ ἐκείνῃ]. Post τῇ ἡμ. Tisch.

⁵ θύσουσι]. ποιήσουσι Tisch. θύσουσι is due to a confusion of יבני with יחבני.

⁶ τῷ κυρίῳ]. Post εὐχὰς Tisch. But just below pseudo-Athan. conforms to Tisch.

⁷ αἰγύπτῳ]. Tisch. praem. τῇ.

⁸ ὁμνύουσαι]. Tisch. ὁμνύντες. Field notes thus: Syro-Hexapl. in marg. Οἱ Γ'. καὶ ὁμνύουσαι. Holmes XII and some minuscules have ὁμνύοις, a corruption of ὁμνύουσαι.

⁹ κυρίου]. Tisch. add. σαβαώθ. Holmes XII omits σαβαώθ.

κυρίῳ¹. καὶ ἔσται² σημεῖον εἰς αἰῶνα κυρίῳ ἐν χώρᾳ αἰγύπτου. ὅτι κεκράξονται πρὸς κύριον, διὰ τοὺς θλίβοντας αὐτούς, καὶ ἀποστελεῖ αὐτοῖς κύριος ἄνθρωπον, ὃς σώσει αὐτούς³. καὶ γνωστός ἔσται κύριος τοῖς αἰγυπτίοις· καὶ φοβηθήσονται⁴ οἱ αἰγύπτιοι τὸν κύριον. καὶ γνώσονται οἱ αἰγύπτιοι τὸν θεὸν τὸν ἅγιον⁵ ἐν ἐκείνῃ τῇ ἡμέρᾳ, καὶ ποιήσουσι θυσίας, καὶ εὐξονται⁶ τῷ * κυρίῳ καὶ ἀποδώσουσι. καὶ πατάξει κύριος τοὺς MS. τδ. αἰγυπτίους πληγῇ μεγάλῃ⁷, σείων αὐτῶν τὰ χειροποίητα⁸. καὶ ἰάσεται * Is. 19¹. αὐτούς ἰάσει· καὶ ἐπιστραφήσονται πρὸς κύριον, καὶ εἰσακούσεται αὐτῶν MS. ἰάσεται. καὶ ἰάσεται αὐτούς⁹ :

57. *ζακχαῖος εἶπε*¹⁰ : *Πρὸς ταῦτα ἀντειπεῖν οὐκ ἔχω :*

ἀθανάσιος : *Γένοιτό * σοι καὶ ἐν τοῖς μείζοσι τὴν αὐτὴν φωνὴν ἔᾶσαι.* MS. γένητό and μείζοσι.
ἵνα καὶ σὺ κληθῇς τῷ ὀνόματι τῷ καινῷ, τῷ δεδομένῳ ἐπὶ τῆς γῆς :

ζακχαῖος εἶπεν : *Ἐνὶ γὰρ μείζον ὄνομα ὃ ἔχωμεν*¹¹, *ἰσραηλῖται καλούμενοι ;*

ἀθανάσιος : *Ἄκουε τοῦ θεοῦ διὰ τοῦ προφήτου ἡσαίου λέγοντος πάλιν·* Is. 65^{15, 16}.
τοῖς δὲ δουλεύουσί μοι, κληθήσεται ὄνομα καινόν, ὃ εὐλογηθήσεται ἐπὶ τῆς γῆς :

ζακχαῖος εἶπε : *Καὶ ποῖόν ἐστι τὸ ὄνομα ;*

ἀθανάσιος : *Ἐὰν καταξιωθῇς χριστιανὸς καλεῖσθαι, γνώσῃ τὸ ὄνομα τὸ καινόν :*

¹ ἐν αὐτῇ τῷ κυρίῳ]. Tisch. τῷ κ. ἐν χώρᾳ αἰγυπτίων, καὶ στήλῃ πρὸς τὸ ὄριον αὐτῆς τῷ κυρίῳ. Euseb. Dem. Ev. p. 19 has the same omission of καὶ στ. π. τὸ ὅ. αὐ. τῷ κ.

² ἔσται]. Tisch. adds εἰς.

³ σώσει αὐτούς]. Tisch. adds κρίνων σώσει αὐτούς, omitted in Holmes 62, 91, 106, 109, 302.

⁴ φοβηθήσονται]. Tisch. γνώσονται.

⁵ τὸν θεὸν τὸν ἅγιον]. Euseb. Dem. Ev. p. 413 has Κύριον τὸν θεόν.

⁶ εὐξονται]. Tisch. adds εὐχάς.

⁷ μεγάλῃ]. Tisch. om. Holmes XII and some minuscules add μεγάλη.

⁸ σείων αὐτῶν τὰ χειροποίητα]. Tisch. om. It is a gloss explanatory of πληγῇ μεγ. taken from Is. 19¹.

⁹ αὐτούς]. Tisch. adds ἰάσει, which Holmes XII, Alex. Euseb. I.c. and others omit.

¹⁰ For the general style of this § cf. Theodoret Dial. I, ch. 36 sub fin. and 37 beginning σαφέστερον διὰ τούτων ἐμάθομεν.

¹¹ ἔχωμεν] 'which we could have.' Unless this sense be given, we must read ἡ ὃ ἔχωμεν following the Arm.

Fol. 43 r^o. 58. ζακχαίος εἶπεν: Ἐπηγγείλω δεικνύναι ὅτι καὶ χριστός ἐστι, καὶ βασιλεύς, καὶ ἱερεὺς:

ἀθανάσιος: Εἰ χρίεται χριστός, οὐκ ἐν ἐλαίῳ γηίνῳ, ἀλλὰ πνεύματι θεοῦ· κατὰ τὸν προφήτην δαυὶδ τὸν λέγοντα· διὰ τοῦτο ἔχρισέν σε ὁ θεός ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου:

Ps. 45⁸
(44⁸).

59. ζακχαίος εἶπεν: Ἐλαιον ἀγαλλιάσεως ἐστὶ τὸ χρίσμα τὸ παρὰ μωσέως κατασκευασθέν:

Is. 61¹⁻².

ἀθανάσιος: Διὰ τοῦτο παρὰ τοὺς μετόχους σου¹ εἴρηται, καὶ οὐκ ἔχει κατὰ τοὺς μετόχους σου· οἱ γὰρ μέτοχοι αὐτοῦ, ἐλαίῳ γηίνῳ ἐχρίσθησαν· αὐτὸς γὰρ πνεύματι ἁγίῳ καθὼς γέγραπται· πνεῦμα κυρίου ἐπ' ἐμέ· οὗ εἵνεκεν ἔχρισέ με, εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με.

60. ζακχαίος εἶπεν: Ἡσαίας ὁ ταῦτα λέγων· μὴ γὰρ ὁ σὸς χριστός²;

A. Rather this, that which Isaiah said, he said in the person of Christ. Listen therefore to his entire prophecy, that thou mayest know that the prophecy suits no one else, except Christ alone. For it says as follows:

Is. 61¹⁻².

One Arm.
codex omits
the words
asterisked.

*'The Spirit of the Lord is upon me, wherefore He hath anointed even me. *To evangelize the poor hath he sent me*, to heal the broken in heart, to preach to the captives release and to the blind that they see, to proclaim a year acceptable to the Lord and a day of recompense to our God³. To have mercy on all mourners, to give unto the mourners the glory of Sion; instead of ashes, anointing of gladness; and to the mourners a garb of gladness⁴, instead of sighs or a spirit of heaviness. They shall be called a race of righteousness, a plant of the Lord unto glory; and they*

¹ The Armenian omits the first words of this § as far as μετόχους σου through homoioteleuton.

² ὁ σὸς χριστός]. The Armenian is corrupt here. There follows a long lacuna in the Greek, which the Armenian fills up.

³ to our God]. Tisch. omits, but the Armenian vulgate has it.

⁴ a garb of gladness]. Tisch. καταστολήν δόξης. This variant is not to be set down to the influence of the Armenian vulgate which = δόξης.

shall build¹ and renew the cities laid waste, made desolate of the Gentiles. And aliens shall come to shepherd thy sheep, and foreigners [to be thy] ploughmen and vine-dressers. But ye shall be called priests of the Lord; servants of our God shall ye be named², the powers of the Gentiles must ye devour and with their riches become wonderful. Thus shall they have the earth as a second heritage, and joy everlasting be upon their heads. For I am the Lord who love righteousness and hate robbery with injustice.'

61. Z. All this is spoken concerning our generation.

A. Joy everlasting has not been and is not now upon your heads.

Z. No one insults another by way of argument³.

A. I do not insult thee; far be it from me to do so. But if thou canst prove to me that joy everlasting has been yours, whose very city and temple has been destroyed, and your government, and country, and ark, and holy of holies, and cherubin, and mercy-seat, then whatever thou hast learned, tell it forthwith.

62. Z. But all this is to be in the future, though the time is not yet.

A. Dost thou however thyself admit the anointing with the

¹ The Greek and Armenian vulgates add here ἐρήμους αἰωνίας, ἐξηρημαζόμενας πρότερον ἐξαναστήσουσι, καὶ. . .

² our God—named]. Tisch. has θεοῦ only. The Armenian vulgate agrees with our text.

³ This passage seems to be imitated in Theodoret Dial. I. ch. 29 (Patr. Gr. 83 A): 'Ορθ.: ὡς ὁρῶ, πρὸς τοὺς Βαλεντίνου, καὶ Μαρκίωνος, καὶ Μάνητος σιστασιώτας ἔχομεν τὸν ἀγῶνα . . . Ἐρανιστής: Τὸ λοιδορεῖν Χριστιανῶν ἀλλότριον. 'Ορθ.: οἱ λοιδοροῦμεν, ἀλλ' ἀληθείας ὑπερμηχοῦμεν, καὶ λίαν ἀσχάλλομεν, ὅτι τοῖς ἀναμφιλέκτοις ὡς ἀμφιλέκτοις ζυγομαχεῖτε, Ἐγὼ μέντοι τὸ ἀγεννές σου καὶ φιλόνηικον διαλύσαι πειράσομαι. Ἀπόκριναι τοῖνυν . . . εἰ μέμνησαι. But the Dialogus Timothei et Aquilae restores the original οὐδεὶς συζητῶν ἐν πραγματείᾳ ὑβρίζει, and shows that Theodoret's imitation—if it be such—is not so close, as from the Armenian alone it might be supposed to be.

Holy Spirit, and that the prophecy of Isaiah has not been fulfilled in the case of a single one of the kings and prophets that have already been ?

Z. Had then not Isaiah the Spirit ?

A. He had the Holy Spirit of God, and not Isaiah alone, but all the prophets of God. But what I have just now cited from him, Isaiah spoke not about himself, but about another.

63. Z. And I say that he spoke about another, yet not about thy Christ.

ἀθανάσιος : Χριστὸς οὐ λέγεται ὁ χριόμενος ἐν πνεύματι ἁγίῳ ;

ζακχαῖος εἶπε : Ναί :

ἀθανάσιος : Ἐπελθε οὖν εἰς ἱερουσαλήμ, καὶ μάθε ἐν αὐτῇ¹ ἐρωτήσας, ποῦ κατήλθεν <πνεῦμα> ἅγιον καὶ ἐπὶ τίνα· καὶ τότε ἵνα ἀκούσῃς², ὅτι ἐν τῷ ἰορδάνῃ ἐπὶ τὸν ἐκ μαρίας γεγεννημένον ἐπὶ καίσαρος αὐγούστου :

MS. γεγεννημένον.

64. ζακχαῖος εἶπε : Καὶ ἔχω πιστεῦσαι τοῖς εὐαγγελίοις σου ;

ἀθανάσιος : Διὰ τοῦτο καὶ ὁ τόπος σοι εἴρηται καὶ ὁ χρόνος, ἵνα ἀπελθὼν ἐπὶ τὸν τόπον, λάβῃς τῶν πραγμάτων τὴν ἀπόδειξιν· καὶ γνῶς πεπληρωμένην τὴν προφητείαν ἐπὶ πάντας τοὺς πιστεύοντας αὐτῷ, εὐφροσύνην αἰώνιον ὁρῶν ἐπὶ κεφαλῇς αὐτῶν, καὶ λέγοντας· ἐσημειώθη ἐφ' ἡμᾶς τὸ φῶς τοῦ προσώπου σου κύριε· ἔδωκας εὐφροσύνην εἰς τὴν καρδίαν μου :

πεπληρωμ.

Ps. 47.

65. ζακχαῖος : Ἄλλ' οὐχὶ περὶ ὑμῶν εἴρηται τοῦτο τῶν χριστιανῶν· ἀλλὰ περὶ ἡμῶν τῶν ἰσραηλιτῶν εἴρηται :

ἀθανάσιος : Ἀκουσον τῶν ἐξῆς τῆς προφητείας· ἵνα γνῶς ὅτι περὶ ἡμῶν εἴρηται :

ζακχαῖος εἶπεν : Εἰπέ :

¹ I. e. the pilgrim was to ask *in* Jerusalem where the spot was. Then as now it was one of the first questions a pilgrim asked when he reached the holy city.

² καὶ τότε ἵνα ἀκούσῃς]. The Armenian suggests as the right reading καὶ τὸ ἵνα, ἵνα ἀκούσῃς, just as below he writes ἵνα . . . λάβῃς.

ἀθανάσιος: Λέγει οὕτως· καὶ διαθήκην αἰώνιον διαθήσεται αὐτοῖς· Is. 61⁹.
καὶ γνωσθήσεται ἐν τοῖς ἔθνεσιν τὸ σπέρμα αὐτῶν:

66. ζακχαῖος εἶπε: Τὸ σπέρμα τῶν ἰουδαίων γνωσθήσεται ἐν τοῖς
ἔθνεσιν:

ἀθανάσιος: Ἀληθῆ* λέγεις· οἱ γὰρ ἅγιοι ἀπόστολοι, σπέρμα τοῦ MS: ἀληθεῖ.
ἀβραὰμ ὄντες, ἡμῖν τοῖς ἔθνεσιν ἐγνώσθησαν, καὶ τὰ ἔκγονα¹ αὐτῶν ἐν Is. 61⁹.
μέσῳ λαῶν, ἅγιοι μάρτυρες· πᾶς γὰρ ὁρῶν αὐτοῖς, ἐπιγνώσεται αὐτούς· Is. 61⁹, 10.
ὅτι οὗτοί εἰσι σπέρμα εὐλογημένον ἀπὸ θεοῦ²· καὶ εὐφροσύνη (εὐφραν-
θήσονται ἐπὶ κύριον:

67. ζακχαῖος εἶπεν: *Ἡὐφράνθημεν ἡμεῖς ἐπὶ κύριον:*

ἀθανάσιος: Καὶ πάλιν λέγω· ὑμῶν τίς εὐφροσύνη ἢ³ αἰώνιος; τῆς
γῆς ὑμῶν ἐρημωμένης, καὶ τῶν πόλεων ὑμῶν πυρκαϊστων γεγενημένων, καὶ
αἰεὶ διὰ τοῦτο παθεῖν ὀφειλόντων; <ναὶ ἢ οὐ⁴; > εἰπέ*: εἶπεν MS.

68. ζακχαῖος εἶπεν: Ἄλλ' εἶπον* ὅτι μέλλει γίνεσθαι ταῦτα καὶ εἶπεν MS.
οἰκοδομεῖσθαι ἡ πόλις⁵:

¹ ἔκγονα]. The context requires us to take this literally in the sense of real descendants, though Tertullian, de praescr. Haeret. c. 32, uses very similar language of ordinary apostolical succession conveyed by the laying on of hands: Hoc enim modo ecclesiae apostolicae census suos deferunt, sicut Smyrnaeorum ecclesia Polycarpum ab Ioanne collocatum refert, sicut Romanorum Clementem a Petro ordinatum, Itidem proinde utique et ceterae exhibent, quos ab apostolis in episcopatum constitutos, *apostolici seminis traduces* habeant. Confinquant tale aliquid haeretici. But the drift of the passage before us is to establish the existence of blood-ties between the 'seed of Abraham' and the Christian Churches. See Prolegomena.

² ἀπὸ κυρίου is implied by the Armenian instead of ἀπὸ θεοῦ.

³ εὐφρανθήσονται—εὐφροσύνη ἢ]. These words are omitted in the Greek MS. I have restored them conjecturally from the Armenian.

⁴ ναὶ ἢ οὐ]. These words I restore conjecturally from the Armenian.

⁵ Julian began to rebuild the Jewish temple. Chrysostom (contra Iudaeos 580) testifies that 'so much remained of the old temple as to show where it had been.' He also rhetorically exults that Julian's impious plan had failed and that the Holy of Holies, which of old the high priest might enter solemnly but once a year, was still trodden by the feet of fornicators, pimps, and libertines, with no one to keep them off. The Mussulman has shown more reverence than this most eloquent of Christian writers, and a noble iron screen has for centuries guarded this holy ground from the footsteps of all. In Gregentius dial. 619 c. the Jew says: πάλιν ἀναστησόμεθα ἡμεῖς οἱ Ἰσραηλῖται, καὶ ἡ πόλις ἡμῶν οἰκοδομηθήσεται . . . καὶ οὖν ἐν πρώτοις καὶ ἐπὶ τέλει, τὸ ῥῆμα τοῦτο πληρωθήσεται.

MS. τῆς. ἀθανάσιος εἶπεν : Ἰδωμεν τοῦτο ἀπὸ τῶν * ἐξῆς εἰ μὴ ἐγένετο· λέγει
 Is. 61¹⁰. οὕτως· ἀγαλλιάσθω ἡ ψυχὴ μου ἐπὶ τῷ κυρίῳ· ἐνέδυσσε γάρ με ἱμάτιον
 MS. ἰδῆς. σωτηρίου, καὶ χιτῶνα εὐφροσύνης¹ περιέθηκε μοι. εἰ δὲ ᾗδεις * ὅτι ὅσοι
 ἐβαπτίσθημεν εἰς χριστόν, χριστὸν ἐνεδυσάμεθα, καὶ χιτῶνα εὐφροσύνης,
 MS. νύμφη^μ sic
 sed oi rc. m.
 MS. καὶ ὡς γῆ αὖξουσα τὸ ἄνθος αὐτῆς, ἡ ἐκκλησία κατ' ἐνιαυτὸν τοὺς
 μήτραν. φωτιζομένους ἀνθεῖ· καὶ ὡσεὶ κῆπος τὰ σπέρματα αὐτῆς ἀνατελεῖ τοὺς
 κατηχουμένους, οὕτως ἀνατελεῖ κύριος δικαιοσύνην· ὅτι ἔστιν ἡμέρα
 σωτηρίας καὶ ἀγαλλιάματος· λέγω δὲ τὴν ἀνάστασιν ἐναντίον πάντων τῶν
 ἐθνῶν :

69. ζακχαῖος : Σεαυτῷ ὡς θέλεις νοεῖς· καὶ τὸ δὴ λεγόμενον,
 κηρύττης νεομηνίας κηρύττεις *² :

MS. ἀθανάσιος : Ἐπειδὴ ἔτι ἀπειθεῖς, ἄκουε τῶν ἐξῆς· καὶ φοβηθεὶς εἰπὲ
 Is. 62¹. τὴν ἀληθειαν· διὰ σιών οὐ σιωπήσομαι· καὶ διὰ ἱερουσαλὴμ οὐκ ἀνῴσω·
 ἕως ᾗν ἐξέλθῃ ὡς φῶς ἡ δικαιοσύνη αὐτῆς, τὸ δὲ σωτήριόν μου ὡς λαμπάς
 Fol. 43 v^o. καυθήσεται· καὶ ὄψονται ἔθνη τὴν δικαιοσύνην σου, | καὶ πάντες³
 βασιλεῖς] οἱ βασιλεῖς * τὴν δόξαν σου· καὶ καλέσει μου⁴ τὸ ὄνομα τὸ καινόν, ὃ ὁ
 Atm. A = λαοὶ. κύριος ὀνομάσει αὐτό. καὶ ἔσει στέφανος κάλλους ἐν χειρὶ κυρίου, καὶ
 διάδημα βασιλείας ἐν χειρὶ θεοῦ σου.

70. ζακχαῖος : Περὶ τίνος λέγεις, λέγεσθαι ταῦτα ;

ἀθανάσιος : Περὶ ἱερουσαλὴμ· οὐκέτι γάρ ἐστιν ἰουδαίων πόλις· ἀλλὰ
 χριστιανῶν πόλις, τῷ καινῷ ὀνόματι καλουμένη. ἀπελθὼν ἐκεῖσε ὅψει
 χριστοῦ τὴν πόλιν⁵ ταύτην οὖσαν, καὶ μοναζόντων⁶ οἰκητήριον· καὶ τοῦ

¹ εὐφροσύνης]. Tisch. adds ὡς νυμφίῳ.

² νεομηνίας κηρύττεις]. This must have been a proverbial expression for the exaggerated proclamation of good times coming.

³ πάντες]. Tisch. om. Holmes notes : praemitt. πάντες. sub * in charact. minore Alex. Symmachus added πάντες, Aquila καί.

⁴ καλέσει μου]. Tisch. καλ. σε.

⁵ χριστοῦ τὴν πόλιν]. For a similar description see Euseb. Dem. Ev. bk. vi. p. 288 ed. Colon.

⁶ μοναζόντων]. So Justin, Apol. I. 62 B, testifies to the number of those who remained chaste. Καὶ πολλοὶ τινες καὶ πολλὰ ἐξηκοντοῦται καὶ ἐβδομηκοντοῦται, οἱ ἐκ παίδων

χριστοῦ τὴν ἀνάστασιν· καὶ πάντας τοὺς βασιλεῖς τὴν δόξαν αὐτῶν φέροντας· καὶ τὰ ἔθνη μετὰ πάντων τῶν λαῶν τὴν δικαιοσύνην αὐτῆς * ἢν ἐδικαιώθη ἀπαγγέλλοντας * :

An legendum αὐτοῦ. ἐπαγγέλλοντας MS.

ζακχαῖος εἶπεν : Οὐκέτι οὖν πυρίκανστος καὶ ἄδοξος ἐστίν ;

ἀθανάσιος εἶπεν : Κατεστράφη καὶ ἡτιμάσθη ἰουδαίοις· ᾠκοδομήθη δὲ καὶ ἐδοξάσθη χριστιανοῖς :

ζακχαῖος εἶπεν : Ἡ προφητεία λέγει· καὶ ἤξουσιν ἄλλογενεῖς Is. 61^{5, 6}. ποιμαίνοντες τὰ πρόβατά σου, καὶ ἄλλόφυλοι ἄροτῆρες καὶ ἀμπελουργοί· ὑμεῖς δὲ ἱερεῖς κυρίου κληθήσεσθε *, λειτουργοὶ θεοῦ ἡμῶν ¹· ἰσχὺν ἐθνῶν κατέδεσθε· καὶ ἐν τῷ πλούτῳ αὐτῶν θαυμασθήσεσθε. ὁρᾷς ὅτι * ἡμῖν * κληθήσεσθαι MS. οὐδεὶς, reposui ἡμῖν ex Armeno. ἐπαγγε- λεται. MS. εὐλογῶν εὐλογήσω σε· καὶ πληθύνων πληθυνῶ τὸ σπέρμα σου, ὥς τοὺς ἀστέρας τοῦ οὐρανοῦ, καὶ ὥς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης· ὥμοσε δὲ καὶ τῷ δαυὶδ ἀλήθειαν καὶ οὐκ ἠθέτησεν αὐτόν· ἀλλὰ τὸ σπέρμα αὐτοῦ καθέξεται ἕως τοῦ αἰῶνος ἐπὶ τοῦ θρόνου αὐτοῦ. πρόδηνον γὰρ ὅτι ἐξ ἰουδα ἀνατέταλκε ὁ αὐτὸς κύριος ἡμῶν ἰησοῦς ὁ χριστός· καὶ ἐν αὐτῷ πᾶσαι αἱ ἐπαγγελίαι πληροῦνται· καὶ οἱ μὲν ἄλλογενεῖς ποιμαίνουσιν αὐτοῦ τὰ λογικὰ πρόβατα· καὶ ἄλλόφυλοι ἄροτῆρες εἰς γεωργοῦντες αὐτοῦ τὴν ἐκκλησίαν· αὐτὸς δὲ μετὰ τῶν μαθητῶν αὐτοῦ τὴν ἱερωσύνην ἔχει, τὴν ἰσχὺν τῶν ἐθνῶν κατεσθίων· ἐγὼ γὰρ φησιν ἐν ἐπαγγελίαις βρώσιν ἔχω John 4³². φαγεῖν ἢν ὑμεῖς οὐκ οἴδατε, καὶ ἐν τῷ πλούτῳ τῶν ἐθνῶν θαυμάζεται· ὁρᾷς γὰρ τοὺς σοφοὺς, τοὺς ῥήτορας ³, καὶ τοὺς ποιητὰς τὸν πλοῦτον τῶν

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ἐμαθητεύθησαν τῷ χριστῷ, ἄφθοροι διαμένουσι. And again, 71 D : ἀλλ' ἢ τὴν ἀρχὴν οὐκ ἐγαμούμεν εἰ μὴ ἐπὶ παίδων ἀνατροφῇ, ἢ παραιτούμενοι τὸ γήμασθαι τέλειον ἐνεγκρατενόμεθα. So Tertull. de cultu Fem. ii. 9 : Se spadonatu adsignant propter regnum dei.

¹ ἡμῶν]. Tisch. om.

² The text omits ἀθανάσιος, which is added in mg. thus ἃ. Its omission probably caused ἡμῖν to be replaced by οὐδεὶς by some scribe, who did not see that Zacchaeus was speaking as far as ἐπαγγέλλεται.

³ ῥήτορας]. Cf. Justin M. dial. 217 C, of those who wore the τρίβων or cloak of a teacher of philosophy and rhetoric : οὐ δεῖ καταφρονεῖν οὐδὲ ἀμελεῖν τῶν περικειμένων

λόγων αὐτῶν αὐτῷ προσφέροντας· καὶ ἀποτασσομένους μὲν, τῆς εἰδωλολατρείας, προσφερομένους δέ, τῷ λόγῳ τῆς χάριτος· καὶ ὑμεῖς θεωροῦντες νεκροὺς ἐγγεγερμένους, οὐκ ἐπιστεύσατε· ἀλλ' ἐνεκρώθητε· τὰ δὲ ἔθνη μετὰ τῶν νεκρῶν συνανέστησαν :

72. *ζακχαῖος* εἶπε : Καὶ τί μέγα νεκροὺς ἀναστήσαι ; μάγοι γὰρ οὐκ ἀνέστησαν νεκρούς ; καὶ σημεῖα ἐποίησαν οὕτως, ὥστε καὶ ἀντιστῆναι μωσεῖ ;

ἀνέστησαν
MS.

ἀθανάσιος : Μὴ οὖν ἐπειδὴ μάγοι σημεῖα πεποιήκασιν καὶ ἀντέστησαν * μωσεῖ, οὐδὲν μέγα ἐποίησε μωσῆς ;

73. *ζακχαῖος* εἶπε : Μωσῆς μὲν ἐποίησε σημεῖα μεγάλα· οὐκ ἀπὸ τῶν σημείων δὲ πιστεύεται θεός, ἀλλὰ ἀπὸ τῆς ἀληθείας :

ἀθανάσιος : Καὶ τί μείζον χριστοῦ ἀληθείας ; ποῖος γὰρ μάγος πρὸ τοῦ γεννηθῆναι ἴσχυσε σημεῖα καὶ τέρατα ποιῆσαι ;

Arm. δ
Ἰουδαῖος.

74. *ζακχαῖος* * εἶπε : Ποῖον γὰρ σημεῖον ἐποίησεν ὁ χριστὸς πρὸ τοῦ γεννηθῆναι ;

Fol. 44 r^o.

ἀθανάσιος : | Τοὺς προφῆτας ἐποίησε περὶ αὐτοῦ εἰπεῖν· ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει· καὶ ἕτερα μυρία τοιαῦτα· καὶ ἐν αὐτῇ ὦν τῇ

Luke 1st.

γαστρὶ τὸν ἰωάννην σκιρτῆσαι ἐν ἀγαλλιάσει ἐποίησεν :

75. *ζακχαῖος* εἶπεν : Οὐ πιστεύω τοῖς εὐαγγελίοις σου :

ἀθανάσιος εἶπεν : Οὐκοῦν οὐδὲ ὅτι μαρίας ἦν υἱὸς πιστεύεις ;

ζακχαῖος : Ἐν αὐτῇ τῇ ἱερουσαλὴμ¹ ἐγεννήθη· καὶ οἶδα ὅτι μαρίας ἐστὶν υἱὸς :

ἀθανάσιος : Καὶ ἐν αὐτῇ τῇ ἱερουσαλὴμ ἐλισάβητ τὸν ἰωάννην ἐκνοφόρει, ὅτε χριστὸς ἐποίησεν αὐτὸν ἐν ἀγαλλιάσει σκιρτῆσαι· καὶ εὐθέως

τόδε τὸ σχῆμα. Euseb. H. E. iv. 11 relates that Justin was ἐν φιλοσόφου σχήματι πρεσβεύων τὸν θεῖον λόγον. In the age of the Antonines numerous rhetors and philosophers became Christian, e.g. Apollonius of Rome, who was ἐπὶ παιδείᾳ καὶ φιλοσοφίᾳ βεβοημένος (Euseb. H. E. v. 21).

¹ ἱερουσαλὴμ]. The context proves that this is no scribe's error for βηθλεέμ. In the MS. it is written ἰλῆμ in both places. Euseb. Dem. Ev. 288 D, ed. Colon., in a passage which is perhaps corrupt, seems to indicate that the cave of the Nativity was in his day shown on the Mount of Olives, close to the spot whence He ascended: ἔστησαν δὲ ἀληθῶς . . . οἱ πόδες τοῦ κυρίου καὶ σωτῆρος ἡμῶν, αὐτοῦ δὲ τοῦ λόγου, δι' οὗ ἀνείληφεν ἀνθρωπείου σκήνους ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν πρὸς τῷ αὐτόθι δεικνυμένῳ σπηλαίῳ. See the Prolegomena.

δὲ γεννηθεῖς, μάγους ἀπὸ ἀνατολῶν ἤλκυσεν τοῦ προσκυνῆσαι αὐτόν· Cr. Mat. 2². οὐδεὶς δὲ γεννηθεὶς μάγος ἐποίησεν ἐν οὐρανῷ ἀστέρα φανῆναι, καὶ ἄλλους μάγους ἐλθόντας προσκυνῆσαι αὐτῷ :

76. ζακχαῖος εἶπεν : "Εἰς με οὖν πείσαι ὅτι μάγοι γεννηθέντος ¹ αὐτοῦ ἦλθον καὶ προσεκύνησαν αὐτῷ ;

ἀθανάσιος : 'Επ' αὐτῶν τῶν πραγμάτων² πείσθητι· ἐρώτησον γὰρ διὰ τί ἡρώδης ἀνείλεν ἐν βηθλεὲμ παιδίᾳ· καὶ μαθὼν τὴν αἰτίαν γνώσῃ ὅτι Mat. 2¹⁹. διὰ τὸν χριστόν· τῶν μάγων ἐλθόντων καὶ λεγόντων· ποῦ ἐστὶν ὁ τεχθεὶς Mat. 2².

¹ The writer had a Gospel of the Nativity in which the events of the birth were narrated after the following order :—

1. The two mothers, Mary and Elisabeth, before their children are born, foregather in Jerusalem (conflicts with Luke 1³⁹, unless indeed the writer there read *εἰς τὴν πόλιν Ἰούδα* i. e. Jerusalem).
2. Jesus is born in Jerusalem, where the two mothers had met. Immediately *after* His birth Jesus causes the star to appear in the heaven and the Magi to start from Arabia.
3. Having been born in Jerusalem, Jesus (still under three years of age) is taken to Bethlehem.
4. The Magi, led by the star, come to Jerusalem and ask, 'Where is He who *has been* born King of the Jews?' (N.B. They did not ask 'Where will He be born? ποῦ γεννᾶται; but ποῦ ἐστὶν ὁ τεχθεὶς; The birth is in the past, γεννηθέντος αὐτοῦ, 'when He had been born.')
5. Herod, informed that the child already born King of the Jews is *now* in Bethlehem, sends the Magi thither to inquire about Him, and then report to him (see § 33 of the Dialogue).
6. The Magi arrive (at Bethlehem) and find Him laid *on* a manger. They adore and present their gifts (see § 33).
7. They do not comply with Herod's request that they should report to him.
8. Herod slays the children in Bethlehem (not because Jesus had been born there, but because He was there when the Magi came and adored Him).

² πραγμάτων]. Cr. § 65. So Origen c. Celsus, bk. i. ch. 51, exhorts any one who is not convinced by the prophecy of Micah and the history written by Jesus' disciples, to go and view the cave at Bethlehem : κατανοησάτω, ὅτι ἀκολουθῶς τῇ ἐν τῷ εὐαγγελίῳ περὶ τῆς γενέσεως αὐτοῦ ἱστορίᾳ, δέκνυται τὸ ἐν Βηθλεὲμ σπήλαιον, ἔνθα ἐγεννήθη καὶ ἡ ἐν τῷ σπηλαίῳ φάτνη, ἔνθα ἐσπαργανώθη. καὶ τὸ δεικνύμενον τοῦτο διαβόητόν ἐστιν ἐν τοῖς τόποις καὶ παρὰ τοῖς τῆς πίστεως ἄλλοις. So the upper church of the Apostles, in which the Spirit descended at Pentecost, existed in the days of Cyril of Jerusalem, and Epiphanius (de pond. et mens. n. 14) relates that a little church was found intact on the same site by Hadrian when he built Aelia on the site of Jerusalem. This church, he says, had even escaped when Vespasian destroyed Jerusalem.

εἶδωμεν. βασιλεὺς τῶν ἰουδαίων· εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτόν· καὶ τὰ μνημεῖα τῶν παιδίων εἰσὶ φανερά ἕως τῆς ἡμέρας ταύτης :

77. ζακχαῖος εἶπεν : Οὐ πιστεύομεν ὅτι οὕτως ἐγένετο. ἄρα γὰρ καὶ πῶς οὐκ ἠδυνήθη ὁ χριστός σου βοηθῆσαι τοῖς παιδίοις, ἵνα μὴ ἀποθάνωσιν ¹ ;

ἀθανάσιος : Εἰ μὲν οὖν καταγελᾶς, ἀντίθες τὰ παιδία τὰ ὑπὸ τοῦ φαραῶ ἀναιρεθέντα, ἐν ᾧ καιρῷ ἐγεννήθη μωυσῆς· καὶ εἰπέ· οὐκ ἠδύνατο ὁ θεὸς ῥύσασθαι τὰ παιδία τῶν ἐβραίων ; εἰ δὲ δυνάμενος οὐκ ἐρρύσατο * (καὶ ὁ χριστὸς δὲ δυνάμενος οὐκ ἐρρύσατο)²· αὐτὸς γὰρ καὶ τότε καὶ νῦν μακροθυμῶν :

78. ζακχαῖος εἶπεν : Ἄλλ' ἐπὶ τοῦ μώσεως ἐξεδίκησεν ὁ θεὸς τὸν θάνατον τὸν τῶν παιδίων, διὰ τῶν πληγῶν³ ὧν ἐπήγαγεν κύριος τοῖς αἰγυπτίοις :

ἀθανάσιος : Εἰ μὴ ἀναισθητοῦσιν ἰουδαῖοι, πλεον ἂν πεπόνθασιν αἰγυπτίων ἐν τῇ ἀναλώσει τῆς ἱερουσαλήμ· καὶ αἰγύπτιοι μὲν, ἐνἑαυτῷ ἐνὶ ἡ δυσι πεπόνθασιν· ἰουδαῖοι δέ, ἀπὸ τοῦ χριστοῦ ἕως τοῦ νῦν τιμωροῦνται· τιμωρηθήσονται δὲ καὶ εἰς τὰ μετὰ ταῦτα, ἐὰν μὴ μετανοήσωσιν :

79. ζακχαῖος εἶπε : Κἂν πιστεύσω τῷ χριστῷ, ὥς ἱερεὶ αὐτῷ πιστεύω, μὴ ὥς θεῷ ; σὺ γὰρ εἶπας ὅτι μετὰ τῶν μαθητῶν αὐτοῦ τὴν ἱερωσύνην ἔχει :

ἀθανάσιος : Ἄλλ' εἶπον ὅτι αὐτὸς ἐστὶ καὶ ἱερεὺς καὶ κύριος καὶ θεὸς καὶ ποιμὴν :

80. ζακχαῖος : Ὁ μὲν ⁴ θεὸς εἴρηται ποιμὴν ὁμολογουμένως. ἐπειδὴ

¹ ἀποθάνωσιν]. Cp. Justin M. dial. 329 A : 'Εὰν δέ τις ἡμῖν λέγῃ· μὴ γὰρ οὐκ ἠδύνατο ὁ θεὸς μᾶλλον τὸν Ἡρώδην ἀποκτείνειν ; προλαβὼν λέγω· μὴ γὰρ οὐκ ἠδύνατο ὁ θεὸς τὴν ἀρχὴν καὶ τὸν ὄφιν ἐξᾶραι τοῦ μὴ εἶναι.

² οὐκ ἐρρύσατο]. There is a short lacuna here. The Greek can be reconstructed from the Armenian, which literally equals : Si autem illic facultatem habens non saluauit, et hic Christus facultatem habens, non seruauit.

³ διὰ τῶν πληγῶν]. Arm. omits.

⁴ ὁ μὲν]. Arm. seems to have read εἰ μὲν.

τοῦ λαοῦ ἐστὶ ποιμήν· ὡς ὁ προφήτης λέγει· ὁ ποιμαίνων τὸν Ἰσραὴλ, Ps. 79¹.
 πρόσχεσ, ὁ ὀδηγῶν ὥσεί πρόβατα τὸν ἰωσήφ :

ἀθανάσιος : Ὁ αὐτὸς προφήτης καὶ κύριον αὐτὸν εἶπε καὶ θεὸν καὶ
 ἱερέα :

81. *ζακχαῖος* εἶπεν : Ἀνάγνωθί μοι ποῦ γέγραπται :

ἀθανάσιος : Ἐν τῷ ῥθ ψαλμῷ οὕτως εἴρηται· εἶπεν ὁ κύριος τῷ Ps. 109¹⁻⁴.
 κυρίῳ μου, κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον
 τῶν ποδῶν σου· ῥάβδον δυνάμεως ἐξαποστελεῖ σοι κύριος ἐκ σιών· καὶ
 κατακυρίευσεν ἐν μέσῳ τῶν ἐχθρῶν σου· μετὰ σου ἡ ἀρχὴ ἐν ἡμέρᾳ τῆς
 δυνάμεώς σου, ἐν | ταῖς λαμπρότησι τῶν ἁγίων σου. ἐκ γαστροῦ πρό Fol. 44 v^o.
 ἑωσφόρου ἐγέννησά σε· ὥμοσε * κύριος καὶ οὐ μεταμεληθήσεται, σὺ ἱερεὺς MS. ὥμοσε.
 εἰς τὸν αἰῶνα κατὰ τὴν τάξιν μελχισεδέκ :

82. *ζακχαῖος* εἶπε : Καὶ πότε ἐγένετο ἱερεὺς ; περὶ σολομώντος¹
 εἴρηται κατὰ τὴν τάξιν μελχισεδέκ· καὶ ταῦτα εἰς τὸν αἰῶνα· οὕτως γὰρ
 εἴρηται· ὥμοσε * κύριος καὶ οὐ μεταμεληθήσεται· σὺ ἱερεὺς εἰς τὸν αἰῶνα MS. ὥμοσε.
 κατὰ τὴν τάξιν μελχισεδέκ² :

ἀθανάσιος : Σολομὼν οὔτε ἱερεὺς ἐγένετο· οὔτε ἐν ὄλῳ τῷ βίῳ αὐτοῦ * MS. αὐτῷ.
 εὐηρέστησε τῷ θεῷ· ἀλλὰ καὶ τὸ πονηρὸν ἐνώπιον κυρίου ποιήσας
 ἀπέθανεν³· πῶς οὖν μένει ἱερεὺς εἰς τὸν αἰῶνα ;

83. *ζακχαῖος* εἶπε : Τῷ οὖν χριστῷ εἶπεν, κάθου ἐκ δεξιῶν μου, ἕως
 ἂν θῶ τοὺς ἐχθρούς ὑποπόδιον τῶν ποδῶν σου.

ἀθανάσιος : Ὁ δαυὶδ <εἶπεν> * εἶπε κύριος, τοῦτ' ἐστὶν ὁ θεός, τῷ [εἶπεν] ex
 κυρίῳ μου, <τῷ χριστῷ· κάθου ἐκ δεξιῶν μου> * ἕως ἂν θῶ τοὺς ἐχθρούς Arm. re-
 σου ὑποπόδιον τῶν ποδῶν σου : stitui.
 [τῷ—μου]
 ex Arm.
 restitui.

84. *ζακχαῖος* εἶπεν : Καὶ ὁ χριστὸς ἐκ δεξιῶν τοῦ θεοῦ κάθεται ;

ἀθανάσιος : Τοῦτο λέγει ὁ προφήτης :

¹ σολομώντος]. Justin on the contrary (dial. 309 D) makes Tryphon argue that Hezekiah was the priest spoken of in this psalm.

² ζακχαῖος—μελχισεδέκ]. Arm. omits through homoioteleuton.

³ Cp. Gregentius dial. 606 B, where the Jew says : ταῦτα περὶ τοῦ Σολομώντος εἴρηκεν ὁ Δαβὶδ· καὶ ποῦ ταῦτα σὺ μεθαρμόζεις ; and the Christian replies : προῖων ὁ ψαλμὸς τί λέγει ; ἀνατελεῖ ἐν ταῖς ἡμέραις αὐτοῦ δικαιοσύνη. καὶ τίς ἐξ ὑμῶν ἐλέγξει αὐτὸν περὶ ἁμαρτίας ; Σολομὼν δὲ ποιήσας τὸ πονηρὸν ἔναντι κυρίου, ἐτελεύτησε.

- MS. μείζων. 85. *ζακχαίος εἶπεν* : Οὐκοῦν μείζων ἐστὶν ὁ χριστὸς τοῦ εὐλογουμένου¹ ;
ἀθανάσιος : Μὴ γένοιτο ;
ζακχαίος εἶπε : Πῶς οὖν ἐκ δεξιῶν αὐτοῦ καθέξεται ;
ἀθανάσιος : Ὡς υἱὸς μονογενῆς τοῦ ἑαυτοῦ πατρός ;
 86. *ζακχαίος εἶπε* : Καὶ πῶς ἔτι ἱερεὺς ἐστίν, εἰ ἐκ δεξιῶν αὐτοῦ
 καθέξεται ;
 ἀθανάσιος : Ὅτι οὐ μόνον ἐστὶν ἱερεὺς (ἀλλὰ) * καὶ θεός· διὰ γὰρ
 τοῦτο θεὸς ὢν τῇ φύσει, ἔλαβε σάρκα ἐκ μαρίας· ἵνα γενόμενος ἄνθρωπος,
 καὶ τὴν ὑπὲρ ἡμῶν θυσίαν ἀναδεξάμενος, γένηται ἱερεὺς κατὰ τὴν τάξιν
 Heb. 7¹⁶. μελχισεδέκ· ὃς οὐ κατὰ νόμον ἐντολῆς σαρκίνης ἐγένετο ἱερεὺς, ἀλλὰ
 πνεύματι ἁγίῳ χρισθεὶς, ἐστὶν ἱερεὺς εἰς τὸν αἰῶνα :
 87. *ζακχαίος εἶπε* : Καὶ πῶς δύναται ὁ ἐπὶ ποντίου πιλάτου
 ἀποθανών, εἰς τὸν αἰῶνα ἱερεὺς εἶναι ;
 ἀθανάσιος : Οἱ νεκροὶ τῷ φρονήματι τὸν θάνατον αὐτοῦ περιβλέπονται.
 οἱ δὲ ζῶντες, τὴν ἀνάστασιν αὐτοῦ ὁρῶσιν :
 88. *ζακχαίος εἶπε* : Καὶ τίς με δύναται πείσαι ὅτι ἀνέστη ;
 Ps. 15¹⁰. ἀθανάσιος : Ὁ προφήτης δαυὶδ λέγων ἐν ψαλμῷ ὅτι οὐκ ἐγκαταλείψεις
 τὴν ψυχὴν μου εἰς ἄδην· οὐδὲ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν :
 89. *ζακχαίος εἶπεν* : Οὐκ οὖν ἄνθρωπος ἦν ἐκ ψυχῆς καὶ σώματος ;
 ἀθανάσιος : Ἄνθρωπος ἦν² κατὰ σάρκα³. θεὸς δὲ κατὰ πνεῦμα.
 Is. 45¹⁴⁻¹⁷. ἀμέλει· ἄκουε τί λέγει ὁ θεὸς διὰ τοῦ προφήτου ἡσαίου· ἐκοπίασεν αἴγυπτος

¹ In the many discussions of Ps. 109 in anti-Jewish dialogues I have never met with this objection raised by the Jew.

² ἄνθρωπος ἦν]. Cp. dial. iv. de S. Trin. ch. 5 : Ἀπολλιναριαστικής : οὕτως τὸ ἐκ ψυχῆς καὶ σώματος συνεστώς, ἄνθρωπός ἐστιν ;

³ κατὰ σάρκα]. Tertull. adu. Prax. 27 : Neque caro spiritus fit, neque spiritus caro : in uno plane esse possunt. Ex his Iesus constitit, ex carne homo, ex spiritu Deus ; quem tunc angelus ex ea parte, qua spiritus erat, Dei filium pronuntiauit, seruans carni filium hominis dici (= τὸ υἱὸν ἀνθρώπου λέγεσθαι). And also ibid. 29 : Quamquam cum duae substantiae censeantur in Christo Iesu, diuina et humana ; constet autem immortalem esse diuinam, cum mortalem, quae humana sit : apparet quatenus eum mortuum dicat ; id est, qua carnem et hominem et filium hominis, non qua spiritum et sermonem et Dei filium. For a similar argument to that of our dialogue, see Gregentius dial. 608, where the Jew objects that Ps. 15¹⁰ refers not to a son, but to a servant, of God and the Christian replies : ὁ δεσπότης ὁ ἐμὸς καὶ θεὸς καὶ ἄνθρωπος κεχηρμάτικε.

καὶ ἐμπορία αἰθιόπων καὶ οἱ σεβοεῖμ¹ ἄνδρες ὑψηλοὶ ἐπὶ σε διαβήσονται² . . . καὶ ἐντραπήσονται πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πορεύσονται ἐν αἰσχύνῃ. ἐγκαινίζεσθε πρὸς με νῆσοι. Ἰσραὴλ σώζεται³ σωτηρίᾳ αἰώνων· οὐκ αἰσχυνθήσονται οὐδὲ μὴ ἐντραπῶσιν ἕως τοῦ αἰῶνος . . . *Thus saith the Lord, who made the heavens.*

90. Z. Thou hast thyself read and avowed that Israel was saved by the Lord. Surely, then, not you who are of the heathen?

A. He means the holy apostles by Israel. If not, how do you apply it to your own selves, when you hear the words: '*They shall not be ashamed, nor be abashed for evermore*'? μὴ νομίζεις τὸν προφήτην ψευδῶς λέγοντα· Ἰσραὴλ⁴ σώζεται ὑπὸ κυρίου σωτηρίᾳ αἰώνων· εἰ θέλεις εἰπεῖν, ὅτι οὔτε ᾤσχύνθημεν, οὔτε ἐνετράπημεν πάντα ἀπολέσαντες, καὶ ῥωμαίων γενόμενοι δοῦλοι· τόλμησον εἰπεῖν ὅτι ψευδεῖς ἐκτήσαντο * οἱ πατέρες ἡμῶν προφήτας :

ἐκτήσαντο
MS.

ζαχαῖος εἶπε : Μὴ γένοιτο ψευδεῖς εἰπεῖν τοὺς προφήτας :

91. ἀθανάσιος : Οὐκ οὖν Ἰσραὴλ ἐσώθη σωτηρίᾳ αἰώνων· καὶ οὐ μὴ αἰσχυνθῶσιν, οὐδ' οὐ μὴ ἐντραπῶσιν ἕως τοῦ αἰῶνος, οἱ ἅγιοι ἀπόστολοι, φύσει ἐβραῖοι ὄντες, καὶ κατὰ σάρκα, καὶ κατὰ πνεῦμα· οὐ γὰρ ὁ ἐν τῷ φανερῷ περιτετμημένος ἐστὶν Ἰουδαῖος· ἀλλ' ὁ ἐν τῷ κρυπτῷ τὴν περιτομὴν τῆς καρδίας ἔχων. μέμφεται οὖν ὁ θεὸς τοὺς ἐν τῷ φανερῷ μόνον ἔχοντας τὴν περιτομὴν καὶ μὴ ἐν τῇ καρδίᾳ, λέγων οὕτως· πᾶντα | τὰ ἔθνη ἀπερίτμητα σαρκί, ὁ δὲ λαός⁵ μου οὗτος τῇ καρδίᾳ :

Gal. 2¹⁵.
Rom. 2²⁹, 29.

Jer. 9²⁶.
Fol. 45 r^o.

¹ σεβοεῖμ]. Tisch. σαβαεῖμ.

² διαβήσονται]. The Greek has a lacuna here, if the Armenian be right in quoting the LXX text at length.

³ σώζεται]. Tisch. adds ὑπὸ κυρίου, which the dialogue adds below, and reads σωτηρίαν αἰώνιον.

⁴ Ἰσραὴλ]. Here as above, p. 39, § 66, the prophecies promising salvation to Israel are asserted to be true of the Christians, because the apostles and founders of the churches were Jews. But Justin roundly declares the church to be the true Israel (dial. 229 A) : 'Ἰσραηλιτικὸν γὰρ τὸ ἀληθινόν, πνευματικόν, καὶ 'Ιοῦδα γένος καὶ 'Ιακώβ καὶ 'Ἰσαὰκ καὶ 'Αβραάμ . . . ἡμεῖς ἐσμεν.

⁵ ὁ δὲ λαός]. Tisch. καὶ πᾶς οἶκος Ἰσραὴλ ἀπερίτμητοι καρδίας αὐτῶν. Barn. Ep. § 9 and Clem. Alex. p. 145 cite as dialogue : ὁ δὲ λαὸς οὗτος ἀπερίτμητος καρδίᾳ.

92. *ζακχαίος* εἶπεν: Ὁ θεὸς ἐντειλάμενος τῷ ἀβραάμ, λέγων· περιτμηθήσεται σου πᾶν ἀρρενικὸν τῇ ὀγδόῃ ἡμέρᾳ, ἀπεστράφη τὴν περιτομήν;

93. *ἀθανάσιος*: Διδαχθήσῃ¹ τὸν περὶ τῆς περιτομῆς λόγον· τέως
 Is. 45¹⁴, 15. MS. δέ μοι εἶπέ, εἰ νενόηκας τίνι ἔλεγε διὰ τοῦ προφήτου· ἐκοπίασεν
 MS. αἴγυπτος καὶ ἔμπορία αἰθιόπων*· καὶ οἱ σεβοεῖμ ἄνδρες ὑψηλοὶ ἐπὶ σε
 εἰθιόπων. διαβήσονται καὶ σοὶ ἔσονται δοῦλοι καὶ ὀπίσω σου ἀκολουθήσουσι
 MS. χεῖρό- δεδεμένοι χειροπέδαις *²· καὶ προσκυνήσουσί σοι, καὶ ἐν σοὶ προσεύξονται
 παιδες. ὅτι ἐν σοὶ θεὸς ἐστὶ καὶ οὐκ ἔστιν θεὸς πλὴν σου· σὺ γὰρ εἶ ὁ θεός, καὶ
 οὐκ ἤδειμεν, θεὸς τοῦ Ἰσραὴλ, σωτηρία:

94. *ζακχαίος* εἶπε: Τῇ ἱερουσαλὴμ ἔλεγεν ἐκοπίσεν αἴγυπτος, καὶ
 ἐμπορία αἰθιόπων· καὶ οἱ σεβοεῖμ ἄνδρες ὑψηλοὶ ἐπὶ σέ διαβήσονται·
 MS. χεῖρο- καὶ σοὶ ἔσονται δοῦλοι· καὶ σοὶ ἀκολουθήσουσι δεδεμένοι χειρο-
 πέδες. πέδαις *: . . .

95. *A.* Surely Jerusalem did not walk around, and so the rest follow after her bound?

Z. He follows after Jerusalem, who lives by her law, and who serves her continually, and worships her, and prays in her, as if actually bound unto her.

MS. οὕτη. 96. *ἀθανάσιος*: Αὕτη * οὖν ἱερουσαλὴμ καὶ θεὸς ἐστίν, λέγει γὰρ
 Is. 45¹⁵. ὅτι καὶ προσκυνήσουσί σοι· καὶ ἐν σοὶ προσεύξονται· ὅτι ἐν σοὶ ὁ θεὸς
 ἐστὶ, καὶ οὐκ ἔστι θεὸς πλὴν σου· σὺ γὰρ εἶ θεὸς καὶ οὐκ ἤδειμεν, θεὸς
 τοῦ Ἰσραὴλ, σωτὴρ:

MS. ἄλλο. *ζακχαίος* εἶπε: Τίνι οὖν ἄλλω * λέγει:

97. *ἀθανάσιος*: Οὐδενὶ ἄλλω· πλὴν τοῦ χριστοῦ:

ζακχαίος εἶπε: Πῶς;

ἀθανάσιος: Ἐκοπίασεν αἴγυπτος καὶ ἔμπορία αἰθιόπων, χριστοῦ
 γεννηθέντος καὶ τῆς εἰδωλολατρείας λυομένης, καὶ τῆς μαγείας καταρ-

¹ διδαχθήσῃ]. The promised discussion is in § 122 foll.

² χειροπέδαις]. Tisch. adds καὶ διαβήσονται πρὸς σέ which is omitted in Holmes XII (adscr. in mg. sub *), 26, 41, 106, 233, 239, 302, 305, and by Chrys. Cyrill. Alex. Theodoret. Athan. i. 548.

γούμενης¹. καὶ οἱ σεβοεῖμ ἄνδρες ὑψηλοὶ ἐπ' αὐτὸν διέβησαν· καὶ αὐτοῦ ἐγένοντο δοῦλοι· καὶ ὀπίσω αὐτοῦ ἀκολουθήσουσι· δεδεμένοι χειροπέδαῖς * MS. δεδο-
πάντες οἱ ὑψηλοὶ τῆς γῆς· καὶ ἐν αὐτῷ προσεύχονται· καὶ προσκυνήσουσιν μένοι χειρο-
αὐτόν· καὶ ὁμολογήσουσιν, ὅτι ἐν αὐτῷ θεὸς ἔστι, καὶ οὐκ ἔστι θεὸς πλὴν πέδεις.
αὐτοῦ· αὐτὸς γάρ ἐστι θεὸς καὶ οὐκ ᾔδεισαν, θεὸς τοῦ Ἰσραὴλ, σωτὴρ :

98. ζακχαῖος εἶπε : Πῶς καὶ ἐν αὐτῷ² ἔστι θεὸς καὶ οὐκ ἔστιν θεὸς πλὴν αὐτοῦ ;

ἀθανάσιος : Διὰ τὸ ἀπαράλλακτον τῆς οὐσίας³· διὰ τὸ ταῦτόν τῆς

¹ Cp. Ignatius ad Ephes. xix, on the birth of Christ : ὅθεν ἐλύετο πᾶσα μαγεία καὶ πᾶς δεσμός ; and Origen, c. Cels. i. 60 ; Greg. Naz. Or. i : ἵν' εἰδωλολατρία καταλίθῃ. Also Basil in Natiuit. : καταργουμένας τὰς ἐνεργείας αὐτῆς.

² ἐν αὐτῷ]. Hippolytus combating Noetus raises the same question. He cites Is. 45¹⁴, and then writes : ἐν τίνι δὲ ὁ θεός, ἀλλ' ἡ ἐν Χριστῷ Ἰησοῦ τῷ πατρὶ λόγῳ, καὶ τῷ μυστηρίῳ τῆς οἰκονομίας (Patr. Gr. x. 625). Tertullian (adu. Prax. 13) shows that the same objection was raised by the Monarchianist Praxeas as here by the Jew : Si tam durus es, puta interim ; et ut adhuc amplius hoc putes, accipe et in psalmo duos deos dictos : *Thronus tuus Deus in acuum, uirga regni tui. Dilexisti iustitiam et odisti iniquitatem, propterea unxit te Deus, Deus tuus.* Si ad Deum loquitur et unctum Deum a Deo affirmat, sed hic duos Deos pro *uirga regni tui*. Inde et Esaias ad personam Christi et *Seboim*, inquit, *uiri elati ad te transibunt*, &c. Et hic enim dicendo Deus in te et tu Deus, duos proponit, qui erant in Christum et spiritum sanctum. Athenagoras expresses the same idea (§ 10, pp. 286, 287) : ἐνὸς ὄντος τοῦ πατρὸς καὶ τοῦ υἱοῦ· ὄντος δὲ τοῦ υἱοῦ ἐν πατρὶ, καὶ πατρὸς ἐν υἱῷ, ἐνότητι καὶ δυνάμει πνεύματος, νοῦς καὶ λόγος τοῦ πατρὸς ὁ υἱὸς τοῦ θεοῦ.

³ τὸ ἀπαράλλακτον τῆς οὐσίας]. This phrase occurs in Chrys. Hom. contra Anomoeos, tom. VI. p. 427, ὅταν τὸ ἀπαρ. τῆς οὐσίας αὐτοῦ δείξαι βούληται τὸ πρὸς τὸν γεγεννηκότα, ὁ ἑωρακὼς ἐμέ, φησιν, ἑωρακε τὸν πατέρα. Pseudo-Athan. Dial. iii. de S. Trin. p. 211, υἱὸς ἀπαρ. κατ' οὐσίαν. Cyril in Cat. in cap. I. Ioh. p. 16, *Filius est in Patre*, διὰ τὸ ἀπαράλλακτον τῆς οὐσίας. So Caesarius, Dial. I. quaest. iii. p. 12 : Ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί· τὸ ταῦτόν τῆς οὐσίας καὶ τὸ ἀπαρ. τῆς θεότητος καὶ ἰσοσθενές . . . δηλῶν. Heretics used the same word, e.g. Asterius, the Lucianist, taught the Son to be ἀπαρ. εἰκόνα τῆς τοῦ πατρὸς οὐσίας (teste Philostorgio Hist. Eccles. lib. 11, tom. XVI. p. 21). It was indeed a formula of Lucian the Martyr (teste Sozomeno iii. cap. 5). In the Dial. iii. de Trinitate, Macedonius refers it to Lucian. Gregory Theol. in his homily εἰς γιέθλια writes of Christ : τὸ ἐκμαγεῖον τοῦ ἀρχετίπου and ἡ μὴ κινουμένη σφραγὶς and ἡ ἀπαράλλακτος εἰκὼν. So also Basil, Gregory, and the heretic Aetius, preferring it to the word ὁμοούσιος. But the word also occurs in earlier writers, e.g. Athenag. p. 60, 4 (= Presbeia, ch. 17) : ὁ πατὴρ ἡσθεὶς ἀπαράλλακτῳ οὐσῃ τῇ ὁμοιότητι (κέραμον δὲ εἰργάζετο). Origen c. Cels. iv. 68 = vol. I. p. 555 B, uses it as a Stoic's word : ἀπαράλλακτους φασιν ἔσεσθαι κατὰ περίουον τοῖς ἀπὸ τῶν προτέρων περιούων πάντας . . . ὁ μὲν κόσμος αἰεὶ ὁ αὐτός

δόξης, διὰ τὸ ἀμεσίτευτον¹ τῆς δυνάμεως². διὰ γὰρ τοῦτο κύριος ὁ θεός, κύριος εἰς ἔστιν· ὅτι ἐν τὸ θέλημα· μία ἐξουσία· ἐν τὸ κράτος· οὐδὲ MS. ἄλλω. γὰρ ἄλλο * βούλεται ὁ πατήρ, καὶ ἄλλο ὁ υἱός· εἰ δὲ θέλεις καὶ πλείονων μυστηρίων, ἀνάγνωθι τὸν ἐβδομηκοστὸν πρῶτον ψαλμὸν τοῦ δαυὶδ μετὰ φόβου³ θεοῦ καὶ ἀληθείας καὶ συνειδήσεως ἀγαθῆς· τάχα γὰρ ἐν τῇ συναγωγῇ ὑμῶν ἀντὶ ᾧδων τερπουσῶν τὴν ἀκοήν, ταῦτα ἀναγινώσκετε :

99. ζακχαῖος εἶπε : Τί γὰρ λέγει ὁ ψαλμὸς περὶ τοῦ χριστοῦ σου ;

ἀθανάσιος : Ἀνάγνωθι καὶ εὐρήσεις :

ζακχαῖος εἶπεν : Ἀνέγνων καὶ εὗρον ὅτι περὶ σολομῶνος⁴ λέγει :

Ps. 71¹.

100. ἀθανάσιος : Ὁ θεός, τὸ κρίμά σου τῷ βασιλεῖ δός· τίς λέγει ;

ζακχαῖος εἶπεν : Ὁ δαυὶδ ἀξιοῖ τὸν κύριον ἵνα τὸ κρίνειν καλῶς δῶ τῷ υἱῷ αὐτοῦ, τοῦτ' ἔστιν τῷ σολομῶντι :

Ps. 71¹.

ἀθανάσιος : Καὶ τὴν δικαιοσύνην σου τῷ υἱῷ τοῦ βασιλέως ;

ζακχαῖος εἶπε : Τῷ υἱῷ τοῦ βασιλέως, λέγει· τῷ ἐμῷ υἱῷ· ἡ βασιλεία γὰρ ἦν δαυὶδ ὅτε ἤρχετο τῷ θεῷ, ἵνα τὴν δικαιοσύνην αὐτοῦ δῶ τῷ σολομῶντι αὐτὸς ὁ θεός :

Ps. 71³.

101. ἀθανάσιος : Ἀκολούθησον αὐτῷ μετὰ φόβου θεοῦ. ἀναλαβέτω

ἔστι, καὶ οἱ ἀπ. ἕτερος ἐτέρῳ· τὰ δ' ἐν αὐτῷ οὐ τὰ αὐτά, ἀλλ' ἀπαράλλακτα. The followers of Simon Magus acc. to Hippolytus Haer. vi. 17 held the λόγος became a δύναμις ἀπέραντος, ἀπαράλλακτος, αἰῶνι ἀπαράλλακτῳ μηκέτι γινομένῳ εἰς τὸν ἀπέραντον αἰῶνα. Profane writers of the first and second centuries or earlier used it, e.g. Isaëus, Sextus Emp. and Diodorus.

¹ ἀμεσίτευτον]. Const. Apost. 7, 35, ἀμεσίτευτον τὸ ἔργον, of the cosmos as God's direct handiwork. The adverb ἀμεσιτεύτως, ibid. 8, 35, and Athan. vol. i. p. 682, 741. Also used by Synesius, p. 116 D, and Jo. Chrys. Hom. 142, vol. 5, p. 890, 32.

² Athenagoras (p. 11 [= p. 287]) speaking of the unity of God the Father, God the Son and the Holy Spirit, uses the words τὴν ἐν τῇ ἐνώσει δύναμιν, and (p. 27 [§ 24, p. 302]) has ἐνοίμενα μὲν κατὰ δύναμιν, τὸν πατέρα, τὸν υἱόν, τὸ πνεῦμα.

³ μετὰ φόβου] Cp. pseudo-Athan. de S. Trin. dial. iii. § 9 : Ὁρθ. : μὴ παράττον, ἀλλὰ μετὰ φόβου θεοῦ ἀναγνώμεν.

⁴ Σολομῶνος]. The Jewish interpretation of the psalm is glanced at by Justin M. dial. 288 C : οὗς εἰς Σολομῶνα ἀνοήτως φύσκειτε εἰρήσθαι, and also previously 251 C : καὶ ὑπομ. λέλεκται· ὁ θεός, τὸ κρίμά σου τῷ βασιλεῖ δός· ἐπεὶ δὲ βασιλεῖς Σολομῶν γέγονεν, εἰς αὐτὸν τὸν ψαλμὸν εἰρήσθαι φυτε, τῶν λόγων τοῦ ψαλμοῦ διαρρήδη κηρυσσόντων εἰς τὸν αἰῶνιον βασιλεῖα, τοιέστιν, εἰς τὸν χριστὸν εἰρήσθαι. ὁ γὰρ χριστὸς βασιλεὺς καὶ ἱερεὺς καὶ θεὸς καὶ κύριος καὶ ἄγγελος καὶ ἄνθρωπος. . . .

τὰ ὄρη εἰρήνην τῷ λαῷ¹ καὶ οἱ βουνοὶ δικαιοσύνην· κρίνει τοὺς πτωχοὺς τοῦ λαοῦ. καὶ σώσει τοὺς υἱοὺς τῶν πενήτων, καὶ ταπεινώσει συκοφάντην :

102. *ζακχαῖος λέγει* : Ταῦτα πάντα περὶ τοῦ σολομώντος² λέγει :

ἀθανάσιος : Ἰδωμεν οὖν καὶ τὰ ἐξῆς :

ζακχαῖος εἶπεν : Εἰπέ :

103. *ἀθανάσιος* : Καὶ συμπαραμενεῖ τῷ ἡλίῳ· καὶ πρὸ τῆς σελήνης Ps. 71⁹.
γενεὰς γενεῶν· ἄρα ὁ σολομὼν συμπαραμενεῖ τῷ ἡλίῳ*, καὶ πρὸ τῆς
σελήνης γενεὰς γενεῶν ;

MS. ἄρα—
ἡλίῳ sup.
lit. pr. man.

ζακχαῖος εἶπε : Τὸ ὄνομα αὐτοῦ συμπαραμενεῖ ἐν τῷ ἡλίῳ. ἰδοὺ γοῦν·
καὶ ὑμεῖς οἱ χριστιανοὶ ἐν πάσῃ τῇ γῇ μνημονεύετε* τοῦ ὀνόματος αὐτοῦ MS. μνη-
μνεύεται.
ὡς σοφοῦ³· καὶ ἕως γενεῶν συμπαραμένει αὐτῷ ἡ δόξα τοῦ ὀνόματος : |

104. *ἀθανάσιος* : Καὶ πρὸ τῆς σελήνης <γενεὰς>* γενεῶν ἦν αὐτοῦ Fol. 45 v^o.
τὸ ὄνομα. γενεὰς
ex Arm.
restitui.

ζακχαῖος εἶπε : Καὶ ἐγίνωσκεν αὐτοῦ τὸ ὄνομα ὁ θεός· καὶ πρὸ τῆς
σελήνης :

105. *ἀθανάσιος* : Ἀκουσον οὖν τῶν ἐξῆς :

ζακχαῖος εἶπεν : Εἰπέ :

ἀθανάσιος : Καταβήσεται ὡς ὑετὸς ἐπὶ πόκον, καὶ ὥσεϊ σταγόνες Ps. 71⁶⁻¹⁰.
στάξουσιν ἐπὶ τὴν γῆν, ἀνατελεῖ ἐν ταῖς ἡμέραις αὐτοῦ δικαιοσύνη, καὶ MS.
πλήθος εἰρήνης* ἕως οὗ ἀνταναιρεθῇ ἡ σελήνη. καὶ κατακυριεύσει ἀπὸ σταγῶνες
θαλάσσης ἕως θαλάσσης, καὶ ἀπὸ ποταμῶν⁴ ἕως τῶν περάτων τῆς ? σταγὼν ἢ
στάξουσα. ? εἰρήνη.
οἰκουμένης. ἐνώπιον αὐτοῦ προπесοῦνται αἰθίοπες, καὶ οἱ ἐχθροὶ αὐτοῦ

¹ λαῷ κ.τ.λ.]. Tisch. λαῷ σου καὶ οἱ βουνοί. ἐν δικαιοσίῃ κρίνει. Here Holmes notes that σου is absent in many minusc. and in Justin M. pp. 204, 275. Theodoret i. 1103, Arm. The same sources add δικαιοσίῃν after βουνοί, and omit ἐν δικαιοσίῃ.

² Σολομώντος]. For a very similar discussion of Ps. 88²⁻³, see Theodoret dial. i. chs. 31, 32. The ἑρμιστὶς alleges that the prophecy was of Solomon or Zorobabel ; the orthodox interlocutor that they were true only of Christ. The psalm is discussed in almost identical terms in the ἀντιβολὴ Παπίσκου already mentioned, p. 67, l. 20, foll.

³ In Gregentius Dial. the Jew makes a similar defence of Solomon, the question there also being the applicability to him of Ps. 71 : Ἰδε οὖν ὅτι ἐν αἰῶσι τύποις περιηχέται τῆς σοφίας αὐτοῦ τὸ χάρισμα, αἰνείται ὑπὸ τῶν ἀκούοντων καὶ δοξάζεται παρὰ τῶν ἀγαγινωσκόντων.

⁴ ποταμῶν]. Tisch. ποταμοῦ. Many minusc. and Justin M. have ποταμῶν.

MS.
ἐρύσατο.

χοῦν λείξουσιν. βασιλεῖς θαρσεῖς καὶ νῆσοι δῶρα προσοίσουσιν, βασιλεῖς ἀράβων καὶ σαβὰ δῶρα προσάξουσιν· καὶ προσκυνήσουσιν αὐτῷ πάντες οἱ βασιλεῖς τῆς γῆς ¹, πάντα τὰ ἔθνη δουλεύουσιν αὐτῷ· ὅτι ἐρρύσατο * πτωχὸν ἐκ δυνάστου, καὶ πένντη ᾧ οὐχ ὑπῆρχε βοηθός· φέisset πτωχοῦ καὶ πένντος, καὶ ψυχὰς πενήτων σώσει. ἐκ τόκου καὶ ἐξ ἀδικίας λυτρώσεται τὰς ψυχὰς αὐτῶν, καὶ ἔντιμον τὸ ὄνομα αὐτοῦ ² ἐνώπιον αὐτοῦ, καὶ ζήσεται καὶ δοθήσεται αὐτῷ ἐκ τοῦ χρυσοῦ τῆς ἀραβείας, καὶ προσεύξονται περὶ αὐτοῦ διὰ παντός, ὅλην τὴν ἡμέραν εὐλογήσουσιν αὐτόν· ἔσται στήριγμα ἐν τῇ γῇ ἐπ' ἁκρων τῶν ὁρέων· ὑπεραρθήσεται ὑπὲρ τὸν λίβανον ὁ καρπὸς αὐτῶν ³, καὶ ἔξανθήσουσιν ἐκ πόλεως ὡσεὶ χόρτος τῆς γῆς. ἔσται ⁴ τὸ ὄνομα αὐτοῦ εὐλογημένον εἰς τοὺς αἰῶνας, πρὸ τοῦ ἡλίου διαμένει τὸ ὄνομα αὐτοῦ, καὶ ἐνευλογηθήσονται ⁵ ἐν αὐτῷ πᾶσαι αἱ φυλαὶ τῆς γῆς. πάντα τὰ ἔθνη μακαριοῦσιν αὐτόν· ἐλογητὸς κύριος ὁ θεὸς Ἰσραὴλ, ὁ ποιῶν θαυμάσια μόνος, καὶ εὐλογημένον τὸ ὄνομα τῆς δόξης αὐτοῦ τὸ ἅγιον ⁶ εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος· καὶ πληρωθήσεται τῆς δόξης αὐτοῦ πᾶσα ἡ γῆ· γένοιτο γένοιτο.

106. *ζακχαῖος εἶπε : Ταῦτα ὁμολογουμένως περὶ τοῦ χριστοῦ εἴρηται· ἀλλ' οὐδέπω ἦλθε τέως ⁷ :*

ἀθανάσιος : Τί οὐ πεπλήρωται τῶν εἰρημένων ;

ζακχαῖος εἶπε : Πάντα :

Zech. 11
12, 13.
Mat. 27⁹.

107. *ἀθανάσιος : Ἄκουε οὖν τοῦ προφήτου λέγοντος· καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου ὄν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, καὶ ἔδωκαν αὐτὰ εἰς τὸν ἄγρον τοῦ κεραμέως καθὰ συνέταξέν*

¹ τῆς γῆς]. om. Tisch. Numerous minusc. and fathers add it.

² αὐτοῦ]. Tisch. αὐτῶν. Justin M. and many minusc. have αὐτοῦ.

³ καρπὸς αὐτῶν]. Tisch. κ. αὐτοῦ.

⁴ ἔσται]. Tisch. ἔστω. Justin M. and many minusc. have ἔσται.

⁵ ἐνευλογηθήσονται Tisch.

⁶ τὸ ἅγιον] om. Tisch. The Arm. vulgate alone adds ἅγιον.

⁷ ἦλθε τέως]. Tertull. adu. Prax. 22 : Nam usque in hodiernum Iudaei Christum Dei, non ipsam patrem sperant : quia nunquam Christus pater scriptus est venturus. Cp. Gregentii Tephrensensis disput. cum Herban. Iud. (in Galland. Bibl. xi. p. 603 c) : Ἐρβάν· οἶδομεν ὅτι μέλλει παραγίνεσθαι, ἀλλ' οὐπω ἦκεν· ὁπότεν δὲ ἔλθῃ, πιστεύσομεν εἰς αὐτόν. This dialogue is an expansion of that of pseudo-Athanasius.

μοι κύριος. ὁρᾷς ὅτι ὁ προδότης καὶ τὰ τριάκοντα ἀργύρια λαβὼν ἐκ τῶν ἀρχιερέων ἀνέδωκε· καὶ ὁ ἀγρὸς ἡγοράσθη· καὶ ἡ προφητεία ἀπεπληρώθη· καὶ πῶς λέγεις ὅτι οὐπω ἦλθεν ὁ χριστός:

108. *ζακχαῖος* εἶπεν: Οἶδα ὅτι ταῦτα λέγει ὁ προφήτης, ἀλλ' οὐχὶ περὶ τοῦ χριστοῦ:

A. In his advent it was fulfilled; and if he came, whom thou dost look forward to, he would find everything fulfilled which was foretold¹.

109. *Z.* And of the predictions, what is fulfilled?

Ἀθανάσιος: Κατεκυρίευσεν ἀπὸ θαλάττης ἕως θαλάττης· καὶ ἀπὸ Ps. 71^{coll.}
ποταμῶν ἕως περάτων τῆς οἰκουμένης· ἐνώπιον αὐτοῦ πεσοῦνται αἰθίοπες.
καὶ οἱ ἐχθροὶ αὐτοῦ ὑμεῖς·² χοῦν ἐσθίετε· καὶ προσκυνήσουσιν αὐτῷ πάντες
οἱ βασιλεῖς³ τῆς γῆς· πόντα τὰ ἔθνη δουλεύουσιν αὐτῷ· καὶ ἐνευλογηθή-
σονται ἐν αὐτῷ πᾶσαι αἱ φυλαὶ τῆς γῆς:

110. *ζακχαῖος* εἶπεν: Οἱ σταυρώσαντες αὐτόν, προσκυνήσουσιν αὐτόν;

Ἀθανάσιος: Οἱ ἐχθροὶ ἀνεγράφησαν, καὶ τὸ πάθος, καὶ ὁ θάνατος,
καὶ ἡ τιμή, καὶ ἡ δόξα, καὶ ἡ ἀνάστασις· ἀκούεις γοῦν τοῦ δαυὶδ λέγοντος·
ἵνα τί ἐφρύσαξαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά*; παρέστησαν οἱ βασιλεῖς Ps. 21-2.
τῆς γῆς· καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτό, κατὰ τοῦ κυρίου καὶ MS. *καινά*.
κατὰ | τοῦ χριστοῦ αὐτῶν⁴: Fol. 46 r^o.

111. *ζακχαῖος* εἶπε: Πῶς οὖν κατ' αὐτοῦ καὶ ὑπὲρ αὐτοῦ;

Ἀθανάσιος: Ἐπειδὴ καὶ τὰ καλὰ ὁ θεὸς ἐγίνωσκε καὶ τὰ ἄλλα ὥς⁵

¹ For a similar passage cp. Athan. de Incarn. Verbi, ch. 40 (Migne Pat. Gr. xxv, col. 165).

² Gregentius dial. 606 C: καὶ οἱ ἐχθροὶ αὐτοῦ χοῦν λείξουσιν; *τίνας δὲ οἱ ἐχθροὶ αὐτοῦ; οὐχ ὑμεῖς οἱ Ἰουδαῖοι, χοῦν λείχοντες, ἀπὸ πολλῆς πείνης.*

³ οἱ βασιλεῖς]. The homage of the kings is still in the future; for Zacchaeus is allowed in the immediate sequel to identify with 'the kings of the earth' those who crucified Jesus, viz. Tiberius and Herod. The passage must have been penned before the secular triumph of Christianity under Constantine. In Gregentius dial. 613 C, Ps. 21² is, as here, interpreted by the Christian interlocutor of Herod and Pilate, of Anna and Caiaphas.

⁴ χριστοῦ αὐτῶν]. Tisch. χρ. αὐτοῦ. Holmes 99 and 174 have αὐτῶν.

⁵ ἄλλα ὥς]. The Arm. renders ἄλλως.

ἔχοντα, πεποίηκε πάντα γραφήναι· καὶ τοῦτο ἐστὶ τὸ εἰρημένον παρὰ Rom. 9³³. τοῦ θεοῦ, διὰ τοῦ προφήτου· ἰδοὺ τίθημι ἐν Σιών λίθον προσκόμματος· καὶ πέτραι σκανδάλου· καὶ ὁ πιστεύων ἐπ' αὐτῷ, οὐ μὴ κατασχυνοῖ·

II 2. ζακχαῖος εἶπε· Καὶ ἵνα τί λίθος προσκόμματος αὐτὸν ἐτίθει, καὶ οὐχὶ μᾶλλον ἐκ τοῦ φανεροῦ ὁμολογηθῆναι αὐτὸν ἐποίησεν;

ἀθανάσιος· Εἰ μὲν μὴ προεῖπεν οὐ μὴ κατασχυνοῖ· αἰτιῶ τὸν θέμενον· εἰ δὲ προεῖρηταί σοι, ἑαυτὸν αἰτιῶ μὴ πιστεύσαντα. αὐτὸς γάρ ? lege ἡμῶν. ἐστὶν ὁ λίθος, ὁ ἐξουθενηθεὶς ὑφ' ἡμῶν * τῶν οἰκοδομούντων, περὶ οὗ λέγει Ps. 118²². ὁ δαυὶδ· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγεννήθη εἰς κεφαλὴν γωνίας·

II 3. ζακχαῖος εἶπεν· Ἡ σοφία τοῦ θεοῦ λίθος ἐγένετο;

ἀθανάσιος· Ἡ σοφία τοῦ θεοῦ λίθος ἐκλήθη τὸ κατὰ σάρκα· ἐπειδὴ γὰρ ἔλαβε σάρκα ἐκ τῆς παρθένου, ἵνα καθάπερ ἐν αὐτῇ σαρκὶ ἡμῖν ἐπιφανεῖ, διὰ τοῦτο λίθος ἐκλήθη· καὶ οὗτός ἐστιν ὁ λίθος ὃν ἐρμήνευσεν Dan. 2⁴⁵. δανιήλ, τμηθέντα¹ ἐξ ὅρου ἀνευ χειρῶν, καὶ λεπτύναντα τὴν εἰκόνα τῆς εἰδωλολατρείας·

II 4. ζακχαῖος εἶπε· Καὶ ἀπὸ ποίου ὅρου ἐτμήθη λίθος;

ἀθανάσιος· Ὁρος λέγει τὴν παρθένον μαριάμ· διὰ γὰρ τοῦτο καὶ ἀνευ χειρῶν, διὰ τὸ ἀνευ χειρουργίας² ἀνδρὸς αὐτὴν γεννησάμενον τὸν λίθον,

¹ τμηθέντα]. Cp. Iren. c. Haer. iii. 28: Propter hoc autem et Daniel praevidens eius adventum, lapidem sine manibus abscissum advenisse (*lege*: ait venisse) in hunc mundum. Hoc est enim quod *sine manibus* significabat, quod non operantibus humanis manibus, hoc est virorum illorum qui solent lapides caedere, in hunc mundum eius adventus erat, id est, non operante in eum Ioseph, sed sola Maria cooperante dispositioni. Hic enim lapis a terra et ex virtute et arte constat dei. Propter hoc autem et Esaias ait: Sic dicit Dominus: *Ecce ego mitto in fundamenta Sion lapidem* ... uti non ex voluntate viri, sed ex voluntate dei.

² χειρουργίας]. One is tempted to render 'without surgical aid of man.' For, according to the protevangel (chs. 19 and 20), Mary still retained her virginity after parturition and the midwife's services consisted simply of pious ejaculations. As Mr. Badham (Academy, May 30, 1896) has said: 'The protevangelist makes his point by bringing the midwives on the scene in order to discover their services unnecessary.' In the Ascensio Isaiae it is declared that no midwife was wanted at all. 'Clement of Alexandria (adds Mr. Badham) informs us that there were still in his day many who believed that Mary had been in a puerperal state.' Such a belief Clement

τοῦτ' ἐστὶ τὸ σῶμα· λέγει δὲ ἡ προφητεία· ναβουχοδονόσορ εἶδεν ἐνύπνιον· Cp. Dan. 2^d foll.
τὸ δὲ ἐνύπνιον ἀπῆλθεν ἀπ' αὐτοῦ, τουτέστιν ἐπελάθετο· καὶ καλέσας τοὺς
ἐπαοιδούς καὶ τοὺς μάγους καὶ τοὺς σοφοὺς βαβυλῶνος, ἔλεγεν αὐτοῖς· ὅτι
τὸ ἐνύπνιον ἀπέστη ἀπ' ἐμοῦ. νῦν ἀναγγεῖλατέ μοι αὐτό, καὶ τὸ σύγκριμα
αὐτοῦ τοῦ ἐνυπνίου. καὶ τῶν μάγων καὶ τῶν ἐπαοιδῶν λεγόντων ὅτι οὐκ
ἔστιν ἄνθρωπος ἐπὶ τῆς γῆς ὃς δυνήσεται τὸ ῥῆμα τοῦ βασιλέως
ἀναγγεῖλαι, ἀλλ' ἢ θεοί, ὧν οὐκ ἔστιν ἡ κατοικία ἐπὶ τῆς γῆς. ἐκέλευσε
ναβουχοδονόσορ πάντας ἀπολέσθαι τοὺς ἐπαοιδούς, καὶ τοὺς μάγους, καὶ
τοὺς σοφούς· καὶ γνοὺς τοῦτο τὸ πρᾶγμα τοῦ βασιλέως ὁ δανιήλ, ἡξίωσε
δοθῆναι αὐτῷ τῶν τριῶν ἡμερῶν προθεσμίαν. καὶ λαβὼν παρὰ τοῦ
βασιλέως, εἰσελθὼν εἰς τὸν οἶκον αὐτοῦ· ἐδεήθη τοῦ κυρίου, καὶ ἀπεκα-
λύφθη αὐτῷ τὸ ἐνύπνιον ὃ εἶδεν ὁ βασιλεύς, καὶ τὸ σύγκριμα αὐτοῦ· ἦν δὲ
τὸ ἐνύπνιον τοῦτο. εἰκὼν, ἧς ἡ πρόσωπις ὑπερφερῆς· ἡ ὄρασις αὐτῆς
φοβερὰ· ἡ κεφαλὴ χρυσοῦ καθαροῦ, αἱ χεῖρες καὶ τὸ στήθος καὶ οἱ
βραχίονες αὐτῆς ἄργυροί· ἡ κοιλία καὶ οἱ μηροὶ * χαλκοί· αἱ κνήμαι MS. ἡ
σιδηραί· οἱ πόδες μέρος μὲν τι* σιδηροῦν, μέρος δέ τι ὀστράκινον· μυροί.
MS. μέντοι.
ἐθεώρει ἕως ἐτμήθη λίθος ἐξ ὅρους ἄνευ χειρῶν· καὶ ἐπάταξε τὴν εἰκόνα
ἐπὶ τοὺς πόδας τοὺς σιδηροὺς καὶ ὀστρακίνους· καὶ ἐλέπτυνεν αὐτοὺς
εἰς τέλος· τότε ἐλεπτύνθησαν εἰς ἄπαξ, τὸ ὄστρακον, ὁ σίδηρος, καὶ
ὁ χαλκός· ὁ ἄργυρος καὶ ὁ χρυσός· καὶ ἐγένετο ὡσεὶ κονιορτός, ἀπὸ
ἄλωνος θερινῆς· καὶ ἐξῆρεν αὐτὰ τὸ πλήθος τοῦ πνεύματος· καὶ τόπος οὐκ
εὐρέθη αὐτοῖς· καὶ ὁ λίθος ὁ πατάξας τὴν εἰκόνα, ἐγεννήθη ὄρος μέγα, | Fol. 46 v^o.
καὶ ἐπλήρωσεν πᾶσαν τὴν γῆν· τοῦτο οὖν τὸ ἐνύπνιον τοῦ βασιλέως· καὶ
ἐρμηνεύει δανιήλ τὸ ἐνύπνιον· ἦν * δὲ διάφορον εἰκόνα λέγων, διαφόρους MS. ἦν.

already regarded as heretical, and he quotes a lost prophet : τέτοκεν καὶ οὐ τέτοκεν φησὶν ἡ γραφή. But it is more reasonable to interpret the phrase as equivalent to ἄνευ ἐπιμίσχιας ἀνδρός, and compare Justin M. dial. 301 A : ὅταν γὰρ ὡς νῖδον ἀνθρώπου λέγῃ δανιήλ . . . φαινόμενον μὲν καὶ γενόμενον ἄνθρωπον μὴνύει, οὐκ ἐξ ἀνθρωπίνου δὲ σπέρματος ὑπάρχοντα δηλοῖ. καὶ τὸ λίθον τοῦτον εἰπεῖν ἄνευ χειρῶν τμηθέντα, ἐν μυστηρίῳ τὸ αὐτὸ κέκραγε. τὸ γὰρ ἄνευ χειρῶν εἰπεῖν αὐτὸν ἐκτετμήσθαι, ὅτι οὐκ ἔστιν ἀνθρώπινον ἔργον, ἀλλὰ τῆς βουλῆς τοῦ προβάλλοντος αὐτὸν πατρὸς τῶν ὅλων θεοῦ. So in Cyr. Hier. C. I. xii. 18 : λίθον ἄνευ χειρῶν ἐξ ὅρους τμηθέντα, οὐκ ἐξ ἀνθρωπίνης κατασκευῆς συστάιντα. Cp. also Isidore of Seville, contra Iudaeos I. x. 9.

Dan. 2⁴¹. βασιλείας¹, καὶ τὸν λίθον βασιλείαν². Ἦτις εἰς τοὺς αἰῶνας οὐ διαφθα-
ρῆσεται. ἔστι δὲ αὕτη ἡ χριστοῦ βασιλεία λίθῳ παρεικασθεῖσα, διὰ τὸ
προσκόψαι ἐν αὐτῇ τοὺς πατέρας ὑμῶν :

II 5. ζακχαῖος : Νῦν ἀκούω ὅτι ὁ χριστὸς ὑμῶν λίθῳ παρείκαται :

ἄθανάσιος : Ἀεὶ τὰ ἀφανῆ καὶ ἀόρατα, διὰ παραβολῶν φανερῶν
ἀναγινώσκονται· ἢ οὐκ ἤκουσας τοῦ θεοῦ διὰ τοῦ προφήτου λέγοντος·
Hos. 13⁷ καὶ ἔσομαι³ ὡσεὶ πάνθηρ τῷ ἐφραῖμ καὶ ὡσεὶ πάρδαλις τῷ οἴκῳ ἰούδα·
and Hos. 5¹⁴. καὶ ἐν ἄλλῳ· καὶ ἀπαντήσω⁴ αὐτοῖς ὡς ἄρκος ἀπορουμένη· ἄρα ἄρκω καὶ
Hos. 13⁸. τοῖς ἄλλοις ζώοις παραβαλλόμενον τὸ θεῖον ὑβρίζεται ;

II 6. ζακχαῖος εἶπε : Μὴ γὰρ ἀληθῶς ἄρκος ἐγένετο ὁ θεός ; διὰ τὸ
φοβερὸν λέγει :

ἄθανάσιος : Οὕτως διὰ τοὺς πολλοὺς προσκόψαι, κατ' ἐπίνοιαν εἰς τὸν
χριστὸν, λίθος ἐκλήθη· ἄκουε δὲ καὶ ἄλλης προφητείας εἰς τὸν χριστὸν ἐκ
Dan. 7¹⁻¹⁰ τοῦ αὐτοῦ προφήτου· ἐθεώρουν φησὶ καὶ τέσσαρα θηρία μεγάλα· ἀνέβαινον
sec. vers. ἐκ τῆς θαλάσσης, διαφέροντα* ἀλλήλων· τὸ πρῶτον ὡσεὶ λέαινα,
Theodot. ἔχουσα πτερὰ⁵ καὶ τὰ πτερὰ αὐτῆς ὡσεὶ ἀετοῦ· ἐθεώρουν ἕως οὗ
MS. διαφέ- ἔξετείλοι τὰ πτερὰ αὐτῆς· καὶ ἐξήρθη ἀπὸ τῆς γῆς· καὶ ἐπὶ ποδῶν
ροντος. ἀνθρώπου ἐστάθη· καὶ καρδία ἀνθρώπου ἐδόθη αὐτῇ. καὶ ἰδοὺ θηρίον
δεύτερον ὅμοιον ἄρκω, καὶ εἰς μέρος ἐν ἐστάθη· καὶ τρία πλευρά⁶ ἐν τῷ
στόματι αὐτῆς ἀνά μέσον τῶν ὀδόντων αὐτῆς· καὶ οὕτως ἔλεγον αὐτῇ·

¹ βασιλείας]. The Arm. has [βασιλειῶν] [βασιλῶν] = 'interpretations,' a corruption of [βασιλειῶν] [βασιλῶν] = βασιλείας. I have translated the amended text.

² βασιλείαν]. Cp. Adamantii De Recta in Deum Fide. The Marcionist Megillus after quoting Dan. 2^{34, 35}, says : ὁ λίθος ἦν ἐκ θεοῦ βασιλεία, ἐν δόξῃ φαινόμενη. Cp. Iren. v. 26, 2 : Christus est lapis, qui praecisus est sine manibus, qui destruet temporalia regna, et aeternum inducet, quae est iustorum resurrectio ; Resuscitabit, ait, Deus coeli regnum, quod in aeternum nunquam corrumpetur.

³ ἔσομαι]. Tisch. adds αὐτοῖς and om. τῷ ἐφραῖμ and τῷ οἴκῳ ἰούδα. These additions are drawn from Hosea 5¹⁴. Is it possible that this citation so abruptly introduced is connected with the story of Jesus being born ἀπὸ Πάνθηρος (or Πανθήρα) μοιχεύ-
σαντος (Origen c. Celsum, I. 33) ? I think not.

⁴ ἀπαντήσω]. Tisch. ἀπαντήσομαι and ἡ before ἀπορουμένη.

⁵ ἔχουσα πτερὰ]. Tisch. om.

⁶ τρία πλευρά]. Tisch. τρεῖς πλευραί. Many of Holmes' minuscules have τρία πλευρά.

ἀνάστηθι καὶ φάγε· σάρκας πολλὰς· ὀπίσω τούτου ἑθεώρουν καὶ ἰδοῦ, θηρίον¹ ὥσεί πάρδαλις· καὶ αὐτὴ πτερὰ τέσσαρα, πετεινοῦ ὑπεράνω αὐτῆς, καὶ τέσσαρες κεφαλαὶ τῷ θηρίῳ· καὶ ἐξουσία ἐδόθη αὐτῇ. ὀπίσω τούτου ἑθεώρουν, καὶ ἰδοῦ τέταρτον θηρίον² φοβερόν καὶ ἔκθαμβον, καὶ ἰσχυρόν περισσῶς· [οἱ ὀδόντες αὐτοῦ σιδηροὶ· ἐσθίων³ λεπτύνων⁴ καὶ τὰ ἐπίλοιπα τοῖς ποσὶν αὐτοῦ συνεπάτει καὶ αὐτὸ ἰσχυρόν περισσῶς *]⁴ παρὰ πάντα τὰ θηρία τὰ ἔμπροσθεν αὐτοῦ· καὶ δέκα κέρατα⁵ αὐτῷ· προενόουν τοῖς κέρασιν αὐτοῦ· καὶ ἰδοῦ κέρας ἕτερον μικρόν ἀνέβη ἐν μέσῳ αὐτῶν· καὶ τρία κέρατα αὐτοῦ τῶν ἔμπροσθεν αὐτοῦ⁶ ἐξερριζώθη * ἀπὸ προσώπου αὐτοῦ· καὶ ἰδοῦ ὀφθαλμοὶ ὡς ὁ ὀφθαλμός⁷ ἀνθρώπου ἐν τῷ κέρατι τούτῳ, καὶ στόμα λαλοῦν μεγάλαν· ἑθεώρουν ἕως οὗ θρόνοι ἐτέθησαν, καὶ παλαιὸς ἡμερῶν ἐκάθητο· καὶ ἔνδυμα αὐτοῦ λευκὸν ὥσεί χιών· καὶ θριξ τῆς κεφαλῆς αὐτοῦ ὥσεί ἔριον καθαρὸν· ὁ θρόνος αὐτοῦ φλόξ πυρός· οἱ τροχοὶ αὐτοῦ πῦρ φλέγον· ποταμὸς πυρός⁸ εἶλκεν * ἔμπροσθεν αὐτοῦ· χίλια χιλιάδες ἐλειτούργουν αὐτῷ· καὶ μύρια μυριάδες παρειστήκεισαν αὐτῷ· κριτήριον ἐκάθισε καὶ βίβλοι ἠνεώχθησαν. ἑθεώρουν ἐν ὁράματι τῆς νυκτός καὶ ἰδοῦ μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἐρχόμενος· καὶ ἕως τοῦ παλαιοῦ τῶν ἡμερῶν ἔφθασε καὶ προσηνέχθη αὐτῷ· καὶ αὐτῷ ἐδόθη ἡ ἀρχὴ καὶ ἡ τιμὴ, καὶ ἡ βασιλεία· καὶ πάντες οἱ λαοί, φυλαί, γλώσσαι, δουλεύουσιν αὐτῷ· ἡ ἐξουσία αὐτοῦ, ἐξουσία αἰώνιος, ἥτις οὐ παρελεύσεται· καὶ ἡ βασιλεία αὐτοῦ, οὐ διαφθαρήσεται· ἔφριξε τὸ πνεῦμά μου⁹, ἐγὼ δανιέλ· καὶ ἡ ὄρασις τῆς κεφαλῆς μου ἐτάρασσέ με¹⁰· καὶ προσήλθον ἐνὶ τῶν εἰσθηκόντων· καὶ τὴν ἀκρίβειαν

¹ ἰδοῦ, θηρίον]. Tisch. adds ἕτερον. Lucif. Calarit. om. ἕτερον, and the other sources oscillate, half placing it before θηρίον and half after it.

² θηρίον τέταρτον, Tisch.

³ ἐσθίων καὶ λεπτύνων, Tisch.

⁴ αὐτὸ διάφορον περισσῶς, Tisch. Lucifer. Calarit. om. περισσῶς.

⁵ κέρατα δέκα, Tisch.

⁶ om. αὐτοῦ, Tisch.

⁷ ὁ ὀφθαλμός]. ὀφθαλμοί, Tisch.

⁸ The Greek text by a dittology adds the words: οἱ τροφαλῆς (sic) αὐτοῦ ὥσεί ἔριον καθαρὸν; ὁ θρόνος αὐτοῦ φλόξ πυρός.

⁹ πνεῦμά μου]. Tisch. adds ἐν τῇ ἔξει μου.

¹⁰ αἱ ὁράσεις . . . ἐτάρασσον in Tisch.; Holmes, 230, Lucifer. Calarit. and Arm. have ἡ ὄρασις.

Fol. 47 r^o. ἐζήτουν παρ' αὐτοῦ μαθεῖν περὶ πάντων τούτων· καὶ εἶπέ μοι | τὴν ἀκρίβειαν, καὶ τὴν σύγκρισιν εὐλογον¹ ἐγνώρισέ μοι· ταῦτα τὰ θηρία τὰ τέσσαρα, τέσσαρες βασιλεῖαι ἀναστήσονται ἐπὶ τῆς γῆς, αἱ ἀρθήσονται καὶ παραλήψονται τὴν βασιλείαν ἅγιοι ὑψίστου· καὶ καθέξουσιν αὐτήν, ἕως αἰῶνος αἰώνων :

117. *ζακχαῖος εἶπε :* Καὶ τίνες εἰσὶν αἱ τέσσαρες βασιλεῖαι, καὶ τίνες οἱ ἅγιοι ;

ἀθανάσιος : Ὁ παλαιὸς ἡμερῶν τίς ἐστίν ; εἰ οἶδας εἰπέ :

ζακχαῖος εἶπεν : Ἐγὼ λέγω ὁ θεός· τίνι γὰρ ἄλλῃ χίλια χιλιάδες λειτουργοῦσιν· καὶ μύρια μυριάδες παραστήκουσιν, εἰ μὴ τῷ θεῷ ;

118. *ἀθανάσιος :* Καλῶς εἶπας· καὶ ὁ ἐλθὼν μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ ὁμοίωμα * ἔχων νιὸν ἀνθρώπου, τίς ἦν ;

ὁμοίωμα
bis per dit-
tolog. MS.

ζακχαῖος εἶπεν : Ὁ χριστός :

119. *ἀθανάσιος :* Καὶ οἱ ἅγιοι δηλονότι οἱ τὴν βασιλείαν καθέξοντες, οἱ * δυνάσται*² αὐτοῦ· καὶ οἱ τέσσαρες βασιλεῖς, οἱ τῶν τεσσάρων μερῶν τῆς οἰκουμένης βασιλεῖς, καὶ αὐτῶν τῶν ἁγίων εὐχόμενοι εἶναι δοῦλοι :

120. *ζακχαῖος εἶπεν :* Ἄλλ' οὐ τὸν χριστὸν εἶπον ὃν σὺ λέγεις, ἀλλ' ὃν ἡμεῖς προσδοκῶμεν :

ἀθανάσιος : Καὶ πάλιν οὖν λέγω· ἐὰν ἔλθῃ ὃν σὺ προσδοκᾷς³, εὐρήσει πάντα προληφθέντα παρὰ τοῦ ἀληθινοῦ· καὶ γὰρ καὶ τὰ ἔτη τῶν χρόνων συνέφθασε· καὶ παρ' αὐτοῦ τοῦ προφήτου ἐδιδάχθημεν· καὶ τὰ ἔθνη

¹ εὐλογον]. τῶν λόγων Tisch.

² δυνάσται]. The Arm. suggests *μαθηταί* or *διδάσκαλοι* as the right reading.

³ προσδοκᾷς]. Cp. with what follows Athan. Oratio de Incarn. Verbi, ch. 41 (66) : τί γὰρ καὶ πλεον ἐλθὼν ὁ προσδοκώμενος παρ' αὐτοῖς (sc. Iudaeis) ἔχει ποιῆσαι ; καλέσαι τὰ ἔθνη ; ἀλλ' ἔφθασε κληθῆναι. Ἀλλὰ παῦσαι προφήτην καὶ βασιλέα καὶ ὄρασιν ; Γέγονεν ἥδη καὶ τοῦτο. Τὴν εἰδώλων ἀθεότητα διελέγξει ; διηλέγθη ἥδη καὶ κατεγνώσθη. . . . Τί τοῖνυν οὐ γέγονεν, ὃ δεῖ τὸν Χριστὸν ποιῆσαι ; Ἡ τί περιλείπεται, ὃ μὴ πεπλήρωται, ἵνα νῦν χαίρωσιν οἱ Ἰουδαῖοι καὶ ἀπιστῶσιν ; Εἰ γὰρ δὴ, ὥσπερ οὖν καὶ ὀρώμεν, οὔτε βασιλεὺς, οὔτε προφήτης, οὔτε Ἱερουσαλήμ, οὔτε θυσία, οὔτε ὄρασις ἐστὶ παρ' αὐτοῖς, ἀλλὰ καὶ πᾶσα πεπλήρωται ἡ γῆ τῆς γνώσεως τοῦ θεοῦ, καὶ οἱ ἀπὸ τῶν ἐθνῶν καταλιμπάνοντες τὴν ἀθεότητα λοιπὸν πρὸς τὸν θεὸν Ἀβραὰμ καταφεύγουσι . . . , δῆλον ἂν εἴη καὶ τοῖς λίαν ἀναισχυνοῦσιν ἐληλυθῆναι τὸν Χριστόν. The above seems to be an echo of § 120 of our dialogue.

ἐσώθησαν τῆς εἰδωλολατρείας λυθείσης· καὶ πάντα συνέφθασε τὰ προφητευθέντα¹:

121. *ζακχαῖος εἶπε: Ποῦ γέγραπται ὁ χρόνος;*

ἀθανάσιος: Αὐτὸς πάλιν ὁ δανιὴλ λέγει· καὶ ἔτι μου λαλοῦντος καὶ Dan. 9^{no}. προσευχομένου καὶ ἐξαγορεύοντος τὰς ἁμαρτίας τοῦ λαοῦ μου² Ἰσραὴλ· καὶ ῥίπτοντος τὸν ἔλεόν μου κατέναντι³ τοῦ θεοῦ περὶ τοῦ ὄρους κυρίου τοῦ θεοῦ τοῦ ἁγίου⁴· καὶ ἔτι μου λαλοῦντος ἐν τῇ προσευχῇ, καὶ ἰδοὺ ὁ ἀνὴρ γαβριὴλ ὃν εἶδον ἐν τῇ ὁράσει τῇ πρώτῃ⁵ πετόμενος, ἤψατό μου ὥσει ὥρα θυσίας ἐσπερινῆς, καὶ συνέστησέ * με· καὶ ἐλάλησε μετ' ἐμοῦ καὶ[?] *συνέτισέ.* εἶπεν: δανιὴλ· νῦν ἐξῆλθον συνβιβάσαι σε σύνεσιν· ἐν ἀρχῇ τῆς δεήσεώς σου ἐξῆλθεν ὁ λόγος· καὶ ἐγὼ ἤλθον τοῦ ἀναγεῖλαι σοι, ὅτι ἀνὴρ ἐπιθυμῶν εἶ σύ· καὶ ἐννοήθητι ἐν τῷ ῥήματί σου, καὶ σύνες ἐν τῇ ὀπτασίᾳ· ἐβδομάδες ἐβδομήκοντα⁶ συνετμήθησαν ἐπὶ τὸν λαόν σου, καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν· τοῦ συντελεσθῆναι ἁμαρτίαν, καὶ τοῦ σφραγίσαι ἁμαρτίας, καὶ τοῦ ἀπολεῖψαι τὰς * ἀδικίας⁷, καὶ τοῦ ἀγαγεῖν δικαιοσύνην MS. ἀπο-
λείψαντας.
αἰώνιον· καὶ τοῦ σφραγίσαι ὄρασιν καὶ προφήτην, καὶ τοῦ χρίσαι ἅγιον ἁγίων· καὶ γνώσῃ καὶ συνήσεις ἀπὸ ἐξόδου λόγου τοῦ ἀποκριθῆναι⁸, καὶ τοῦ οἰκοδομῆσαι ἱερουσαλήμ· ἕως χριστοῦ ἡγουμένου ἐβδομάδες ἑπτὰ, καὶ ἐβδομάδες ἐξήκοντα δύο· καὶ ἐπιστρέψει καὶ οἰκοδομηθήσεται πλατεῖα καὶ τεῖχος· καὶ ἐκκαινωθήσονται * οἱ καιροί· καὶ μετὰ τὰς ἐβδομάδας MS. κενωθ. τὰς ἐξήκοντα δύο· ἐξολοθρευθήσεται χρίσμα· καὶ κρίμα οὐκ ἔστιν ἐν αὐτῷ· καὶ τὴν πόλιν καὶ τὸ ἅγιον διαφθείρει⁹. *ἤκουσας φανερώς·* ὅτι ἕως χριστοῦ ἡγουμένου, ἐβδομάδες ἑπτὰ ἐτῶν, καὶ ἐβδομάδες ἐξήκοντα

¹ *προφητευθέντα*]. Cp. Justin M. dial. 272.

² *ἁμαρτίας μου καὶ τὰς ἁμ. τοῦ λαοῦ* Tisch. Exciderunt propter homoiotel.

³ *κατέναντι*]. *ἐναντίον τοῦ κυρίου τοῦ θεοῦ μου π. τ. ὄρους.*

⁴ *τοῦ ἁγίου* Tisch. Holmes III. 35, 106, om. *τοῦ κυρίου*. Holmes XII. Arab. have the addition *κυρίου τοῦ θεοῦ μου* after *ὄρους τοῦ ἁγίου*, and many MSS. add *τοῦ θεοῦ* or *θεοῦ* only.

⁵ *τῇ πρώτῃ*]. *ἐν τῇ ἀρχῇ* Tisch. Tertull. adu. Iud. c. 8, has 'in principio.'

⁶ *ἐβδομήκοντα ἐβδομάδες* Tisch.

⁷ *ἀδικίας*]. Tisch. adds *καὶ τοῦ ἐξίλασθαι ἀδικίας quae ob homoiotel. exciderunt.*

⁸ Tertull. l. c. renders '*integrando et reaedificando Hierusalem.*' And below 'hebdomadades LXII et dimidia,' and omits *κρίμα*.

⁹ *διαφθείρει*]. Tisch. *διαφθερεῖ*. Holmes, 106, 230, have *διαφθείρει*.

δύο. ὃ ἐστὶν ἑβδομάδες ἐξήκοντα ἐννέα· τοῦτ' ἐστὶν ἔτη υπγ. <Lege¹ igitur τὸν Chronographum et inuenies a Dario filio Arshauri usque Christum esse annos CCCCLXXXIII.> ἐν γὰρ τῷ πρώτῳ ἔτει δαρίον λέγει ἑωρακεῖν τὴν ἀποκάλυψιν ὁ προφήτης· καὶ ὅτι συμφθάσαντος τοῦ θαυμαστοῦ², ἐξολοθρεύεται χρίσμα καὶ κρίμα· τοῦτ' ἐστὶ βασιλεὺς καὶ κριτής· οὐκέτι γὰρ παρ' ὑμῖν οὔτε βασιλεὺς, οὔτε κριτής· ἀλλὰ καὶ ἡ πόλις καὶ τὸ ἅγιον διεφθάρη. |

Fol. 47 v^o. 122. *ζακχαῖος* εἶπεν· Ἐπηγγείλω³ μοι λέγειν τὴν αἰτίαν, δι' ἣν τὴν ἐκ τῶν πατέρων περιτομὴν οὐ προσέειπες⁴:

ἀθανάσιος· ὅτι ὁ θεὸς διαταξάμενος τοῖς πατράσιν τὴν περιτομὴν αὐτὸς εἶπεν· ἰδοὺ ἡμέραι ἔρχονται λέγει⁵ κύριος· καὶ διαθήσομαι τῷ οἴκῳ ἰουδα διαθήκην καινὴν· οὐ κατὰ τὴν διαθήκην ἣν διεθέμην τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς αἰγυπτίου· διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν· οὐκέτι γὰρ ἐν τῇ ἀκροβυστίᾳ νόμος, ἵνα μὴ <ἡ> ἡ δόξα αὐτῶν ἐν τῇ αἰσχύνῃ ἀλλ' ἐν τῇ καρδίᾳ:

123. *ζακχαῖος* εἶπε· Καὶ ὁ θεὸς ὁ ἐντειλάμενος τοῖς πατράσιν ἡμῶν λέγων ὅτι πᾶν ἄρσεν ὃ ἐὰν οὐ περιτμηθῇ τῇ ὀγδόῃ ἡμέρᾳ, ἐξολοθρεύεται ἐκ τοῦ λαοῦ· οὐκέτι βούλεται τὴν περιτομὴν⁶;

ἀθανάσιος· Οἶδε τὸ σύμφερρον· καὶ τότε μὲν ἀπῆτει τὴν σκιάν⁷· νῦν δὲ τὴν ἀλήθειαν· καὶ γὰρ οὐ τοῦτο ἦν ὃ προηγουμένως⁸ ἀπῆτει· ὥστε

¹ Lege]. I have supplied in Latin the original text indicated by the Armenian.

² τοῦ θαυμαστοῦ]. See § 28.

³ See above, § 95.

⁴ Cp. Pseudo-Greg. Nyss. Testim. 212 C: Ἐροῦσι δὲ πάντες οἱ Ἰουδαῖοι, ὅτι Εἰ τὸν αὐτὸν θεὸν σέβετε, τί μὴ περιτέμνεσθε, ἢ ζῶα προσφέρετε εἰς θυσίαν, ἢ σαββατίζετε, τῶν γραφῶν περὶ τούτων διαγορευουσῶν;

⁵ λέγει]. φησι Tisch. Item τῷ οἴκῳ Ἰσραὴλ καὶ τῷ οἴκῳ ἰούδα, et post, ἐπιλαβομένου μου. Here Holmes XII, many minuscules, and Justin M. p. 158, Cyrill. Alex. ii. 504, read λέγει κύριος. Holmes 33, 87, 91, om. τῷ οἴκῳ Ἰσραὴλ, ? per homoioteleuton.

⁶ Cp. Alterc. Simonis, v. 18, where the Jew says:—Praeterea quia deus circumcisionem celebrari praecepit, quam primum patriarchae Abrahae tradidit, . . . quomodo ergo mihi credere persuades, qui circumcisionem prohibes?

⁷ σκιάν]. Cp. Hebr. 8^s and 10¹, and Col. 2¹⁷.

⁸ προηγουμένως]. Cp. Matthaeus Hieromonachus: *Libri V. in Iudaeos* in Bodleian

περιτέμεσθαι¹ < *carnem praeputii* ; sed uolens inde significare > τὴν ἀλήθειαν· ἀμέλει αἰτιᾷ αὐτοὺς λέγων· πάντα τὰ ἔθνη ἀπερίτμητα σαρκί. Jerem. 9th. ὁ δὲ λαὸς οὗτος, τῇ καρδίᾳ· ὅτι δὲ οὐδένα δικαιοῖ² ἢ περιτομή, ἐντεῦθεν MS. οὐδὲν. ἐστὶ < δῆλον, ὅτι Ἀβραὰμ ἀπερίτμητος εὐηρέστησε τῷ θεῷ πρῶτον > τὸν³ γὰρ αὐτῷ ὥφθη· καὶ τότε αὐτῷ τὴν ἐντολὴν τῆς περιτομῆς δίδωσιν· καὶ οἱ ἐν τῇ ἐρήμῳ δὲ γεννηθέντες ἐν τοῖς τεσσαράκοντα ἔτεσιν, ἀπερίτμητοι⁴ ἦσαν :

124. ζακχαῖος εἶπεν : Οὐκ ἔχεις δεῖξαι :

ἀθανάσιος : Οἶδα ὅτι ὅτε ἐμελλεν εἰσελθεῖν εἰς τὴν γῆν τῆς ἐπαγγελίας, τότε κατ' ἐντολὴν τοῦ θεοῦ, λαβὼν ἰησοῦς ὁ τοῦ ναυῆ λίθους πετρίνους, καὶ ἐν αὐτοῖς τοῖς λίθοις, περιτέμνει τὸν λαόν :

ζακχαῖος : Εἰ τοίνυν οἶδας ὅτι μέλει * τῷ θεῷ τῆς περιτομῆς χάριν, MS. μέλλει. πῶς σὺ λέγεις, ἢ περιτομὴ οὐδὲν ἐστίν ;

125. Ὅτι τοῦ θεοῦ ἐστὶ τὸ πρόσταγμα φανερόν, διδὸν προσετάττετο· ἐπειδὴ γὰρ παραδοξάζειν ἠβούλετο μεταξὺ τῶν αἰγυπτίων, καὶ αὐτῶν τῶν υἱῶν * ἰσραήλ, πρὸ τοῦ ἀπελθεῖν εἰς αἴγυπτον, δίδωσιν αὐτοῖς τὴν περιτομήν· ἵνα φανερόν ᾖ⁵ τὸ γένος πᾶσι τοῖς ἀνθρώποις· καὶ γενομένους

υἱῶν] υἱῶν
MS. ex
Arm. corr.

Cod. Baroc. 33, fol. 87 v^o : εἰ γὰρ καὶ πολλὰ περὶ θυσιῶν διὰ μωσέως νενομοθέτηκε φησὶν, ἀλλ' οὐ προηγουμένως, οὐδὲ δι' ἐμάντων τούτου πεποίηκα.

¹ περιτέμεσθαι]. The lacuna may be thus filled up : τὴν σάρκα, ἀκροβυστίας, ἀλλὰ βουλόμενος ἐντεῦθεν μηνύσαι τὴν ἀλήθειαν κ. τ. λ.

² δικαιοῖ]. For the argument cp. Romans 4 1–fol.

³ I have restored the text from pseudo-Greg. Nyss. Testim. adu. Iudaeos (Migne Patr. Gr. 46, col. 220 A), in whom the whole passage is as follows : ὅτι δὲ οὐδένα δικαιοῖ ἢ περιτομή, δῆλον ἐκ τούτων. Ἀβραὰμ . . . πρῶτον γὰρ ὥφθη εὐαρεστᾶν, καὶ τότε αὐτῷ τὴν περιτομήν δίδωσι καὶ οἱ . . . ἦσαν. And just above he has καὶ πάλιν αἰτιώμενος τοὺς Ἰουδαίους λέγει πάντα τὰ ἔθνη κ. τ. λ.

⁴ ἀπερίτμητοι]. See Josh. 5th.

⁵ φανερόν ᾖ]. Justin M. (dial. 319 D and 233 E) and Tertull. (c. Iud. III.) caricatured this moderate view, no less than they did Paul's in Rom. 4th. Thus Tertull. l. c., paraphrasing Justin, says : 'For circumcision had to be given ; but as a sign, by which Israel in the last time should be distinguished, when, in accordance with their deserts, they were to be prohibited from entering the holy city.' And Justin M., 236 E : ἀναγκαῖα ἦν ἢ περιτομὴ αὕτη ἵνα ὁ λαὸς οὐ λαὸς ᾖ καὶ τὸ ἔθνος οὐκ ἔθνος. Irenaeus iv. 27 follows our dialogue without any of the blind fanaticism of Justin : Quoniam autem

πάλιν αὐτοὺς ἐν τῇ ἐρήμῳ, οὐκ ἀπῆτει τὴν περιτομήν· μόνοι γὰρ ἦσαν αὐτοί. καὶ οὐκ ἦν ὁ ἀναμινύμενος· ὅτε δὲ ἐμελλεν ἀναμίνυσθαι ἐτέροις ἔθνεσιν¹, πάλιν βούλεται αὐτοὺς περιτέμεσθαι· ἵνα φανερὸν ᾖ τὸ ἔθνος τοῖς οἰκείοις αὐτῶν. καὶ τότε λέγει τῷ Ἰησοῦ λαβεῖν μαχαίρας πετρίνας καὶ περιτέμνειν αὐτούς· τοῦτο οὐκ ἀργῶς, ἀλλὰ συμβολικῶς². ἡ γὰρ πέτρα³ ἐστὶν ὁ χριστός· ἐν ᾧ περιτεμνώμεθα, οὐ τὴν σάρκα τῆς ἀκροβυστίας· εἰ δὲ μὴ συμβολικῶς ἐγίνετο ταῦτα, διὰ τί μὴ σιδήρῳ⁴ περιετέμνοντο, ἀλλὰ πέτραις;

126. ζακχαῖος εἶπεν· "Ἴνα δειχθῇ τὰ μεγαλεῖα τοῦ θεοῦ· ὅτι καὶ πέτραις ἠδυνήθησαν περιτμηθῆναι·

ἀθανάσιος· "Ἐτι πλέον ἐδείκνυτο, εἰ λόγῳ ψιλῷ περιτμηθέντες ἦσαν ἄνευ ὕλης τινός· ἵνα δὲ γινῶς ὅτι ἡ περιτομή οὐ δικαιοῦ· νῶε ἄνθρωπος

et circumcisionem non quasi consummatricem iustitiae, sed in signo eam dedit deus, ut cognoscibile perseueret genus Abrahae, ex ipsa scriptura discimus.

¹ Cp. pseudo-Greg. Nyss. op. cit. 220 A: καὶ οἱ ἀπὸ Ἀδὰμ ὁμοίως ἕως Ἀβραὰμ ἐνῆρσθησαν τῷ θεῷ, πάντες ἀπερίτμητοι ἦσαν· διὰ γὰρ τὸ ἐπιμίνυσθαι τὸν λαὸν εἰς τὰ ἔθνη, ἐδόθη ἡ περιτομή.

² συμβολικῶς]. So Justin M. dial. 341 B: ὅτι γὰρ λίθος καὶ πέτρα ἐν παραβολαῖς ὁ χριστὸς διὰ τῶν προφητῶν ἐκηρύσσετο, ἀποδέδεικται μοι καὶ τὰς μαχαίρας οὖν τὰς πετρίνας τοὺς λόγους αὐτοῦ ἀκούσόμεθα, δι' ὧν ἀπὸ τῆς ἀκροβυστίας οἱ πλανώμενοι τοσοῦτοι καρδίας περιτομήν περιεμήθησαν, ἣν περιτμηθῆναι καὶ τοῖς ἔχοντας τὴν ἀπὸ τοῦ Ἀβραάμ ἀρχὴν λαβοῦσαν περιτομήν ὁ θεὸς διὰ τοῦ Ἰησοῦ προὔτρεπεν. Tertullian c. Marc. iii. 16 paraphrases these passages of Justin. Cp. Irenaeus iv. 28: In signo erga data sunt haec (sc. circumcisionis et sabbata): non autem *sine symbolo* erant signa, id est sine argumento, neque *otiosa* (= ἀργῶς), tanquam quae a sapiente artifice darentur; sed secundum carnem circumcisio praesignificabat spiritalem.

³ πέτρα]. This passage seems to have suggested the following in Justin M. dial. 342: Μακάριοι οὖν ἡμεῖς οἱ περιτμηθέντες πετρίναις μαχαίραις τὴν δευτέραν περιτομήν. ὧν μὲν γὰρ ἡ πρώτη διὰ σιδήρου γέγονε καὶ γίνεται. ἡμῶν δὲ ἡ περιτομή . . . διὰ λίθων ἀκροτόμων, τουτέστι διὰ τῶν λόγων τῶν διὰ τῶν ἀποστόλων τοῦ ἀκρογωνιαίου λίθου καὶ τοῦ ἄνευ χειρᾶν τμηθέντος, περιτέμνει ἡμᾶς ἀπὸ τε εἰδωλολατρίας . . . ὧν αἱ καρτερίαι οὕτως περιτεμνιμέναι εἰσιν ἀπὸ τῆς πονηρίας, ὡς καὶ χιεῖρειν ἀποθνήσκουσιν διὰ τὸ ἄναιμα τὸ τῆς καλῆς πέτρας. The words in uncial Greek were suggested by our text, which Justin after his manner expands and amplifies. Cp. also his dialogue, 242 A.

⁴ Cp. Alterc. Simonis v. 20, where the Christian says: Et ad Iesum Nave dicit deus: Fac tibi gladios petrinus. . . . Numquid tunc ferrum non erat? Sed deus ad Iesum Christum nostrum loquebatur, quod per apostolum suum (i. e. Petrus) spiritualiter corda circumciderit. This *exegesis* is later in character than that of our dialogue.

δίκαιος καὶ θεοσεβὴς ἦν ἄνευ τῆς περιτομῆς, ἐνὼχ¹ μετετέθη ὡς γέγραπται ἀπερίτμητος ὢν :

127. ζακχαῖος εἶπε : Πόθεν γάρ μοι ἔχεις δεῖξαι, ὅτι ἀπερίτμητοι ἦσαν ;

ἀθανάσιος : "Οτι ἀπὸ τοῦ ἀβραὰμ ἤρξατο ἡ περιτομή· αὐτῷ γὰρ πρώτῳ ἐνετείλατο ὁ θεὸς περιτμηθῆναι, καὶ τῷ σπέρματι αὐτοῦ : τδ.

128. ζακχαῖος εἶπε : Πείσόν με διὰ τί τὰς θυσίας παραιτεῖσθε ποιεῖν ; | πρώτων τῶν ἀγίων θυσιασάντων τῷ θεῷ· ἡ καὶ τοῦτο ἔχεις εἰπεῖν Fol. 48 r^o. ἀπὸ ἀβραὰμ τὴν ἀρχὴν εἰληφέναι ; ὅπως * τῆς γραφῆς λεγούσης ὅτι ἀπὸ ἁδὰμ² ἔθυσαν, καὶ προσεδέχθησαν αὐτῶν αἱ θυσίαι ἀπὸ ζώων οὐσαι. ὅπως MS. φανερώς Arm. quod legendum esse censeo.

129. ἀθανάσιος : Καὶ ἡμεῖς ἴσμεν, ὅτι πάντες οἱ ἅγιοι πρὸ τῆς χριστοῦ ἐπιδημίας ἔθυσον· μετὰ δὲ τὸν χριστὸν πέπαυται θυσία ἡ διὰ ζώων ἀλόγων· ἠϋξῆται δὲ ἡ διὰ τοῦ πνεύματος· τοῦ θεοῦ διαρρήδην βοῶντος μὴ φάγομαι κρέα ταύρων· ἢ αἷμα τράγων πόμαι· θύσον τῷ θεῷ θυσίας³ Ps. 49^{13, 14}. αἰνέσεως : And elsewhere he says : 'The lifting up of my Ps. 41². hands, the evening sacrifice.' And : 'Behold the days are coming, Jer. 31³¹⁻³³. saith the Lord, and I will lay on the house of Judah a new covenant. Not according to the covenant which I laid on their fathers in the day when I took them by the hand to bring them out of the land of Egypt. I have given my laws in their hearts, and in their minds will I write them.'

130. Z. Thou hast convinced me from all points of view that our fathers acted impiously in crucifying Christ. For it has appeared from what thou hast said that he was the expectation, and the Jews forfeited their hope. What therefore must I do that I may be saved ?⁴

¹ Ἐνὼχ]. Justin M. dial. 261 c adduces Enoch in the same connection.

² ἀπὸ Ἀδὰμ]. The Arm. = quod ab Adamo natus postea Abel sacrificavit.

³ θυσίας]. Tisch. θυσίαν.

⁴ Compare the tone of the close of the Alterc. Simonis where the Jew says, vi. 26 : Omnia quidem in Christo praefigurata manifesta probatione per scripturas meas mihi ostendisti, et uolueram quidem credere . . . and viii. 29 . . . nec ultra quid possum dicere ; iube me catezizari et signo fidei Iesu Christi consecrari. Arbitror enim, per

Ps. 32¹.

A. Repent and be baptized unto the Father and the Son and the Holy Ghost, that thou too mayest hearken unto David's words ¹: ' *Blessed are they whose transgressions have been remitted and whose sins have been hidden* ².'

manus impositionem accepturum me delictorum ablutionem. And the Christian replies: Immo benedictionem. And compare with the words *nec ultra* . . . the first words of § 57.

¹ This text is applied *in pari materia* by Basil. Seleuc. Orat. 38 *contra Iudaeos* § 3 (Migne Patr. Gr. 85, 412 C).

² The Dialogue of Timotheus and Aquila (in Mai Spicileg. Rom. Tom. ix. p. xii.) partly restores the end of our Dialogue, for its *Clausula* runs: 'Ο Ἰουδαῖος εἶπεν' ἐπ' ἀληθείας ἔπεισάς με πάντοθεν, ὅτι αὐτός ἐστιν θεὸς θεῶν, καὶ κύριος τῶν κυρίων, καὶ βασιλεὺς βασιλέων, καὶ ὅτι πλημμελείας ἐπλημμέλησαν οἱ πατέρες ἡμῶν ἐπενέγκαντες χεῖρας ἐπ' αὐτόν· νῦν ὦ ἄνθρωπε τοῦ θεοῦ τί ποιήσας σωθῶ, ἀνάγγειλόν μοι. 'Ο χριστιανὸς εἶπεν' εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς συνέσεώς σου, ἀνάστα βαπτίσαι, καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπικαλεσόμενος τὸ ὄνομα τοῦ κυρίου Ἰησοῦ· ἵνα ἀκοίσης καὶ σὺ μετὰ τῶν ἀκούσιτων παρὰ τοῦ ἱεροψάλτου Δαβὶδ· μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι.

APPENDIX.

THE DIALOGUE OF TIMOTHY AND AQUILA.

Fol. 75^v. Διάλογος χριστιανοῦ καὶ ἰουδαίου, ὧν τὰ ὀνόματα, τοῦ μὲν χριστιανοῦ τιμόθεος, τοῦ δὲ ἰουδαίου ἀκύλας, γενόμενος ἐν ἀλεξανδρείᾳ ἐν ταῖς ἡμέραις κυρίλλου τοῦ ἀγιωτάτου ἀρχιεπισκόπου ἀλεξανδρείας.

Fol. 76^r. τῆς ἐπιφανείας τοῦ σωτήρος ἡμῶν καὶ κυ̅ ὑ̅ χ̅υ̅ γενομένης κατὰ πᾶσαν τὴν οἰκουμένην, καὶ πληροῦντων τῶν προφητικῶν φωνῶν πληρουμένων *, καὶ τῶν ἀποστολικῶν διδαγμάτων φαιδρυνόμετων, καὶ τῆς πίστεως τῆς εἰς τὴν ἁγίαν τριάδα, εἰς πᾶσαν τὴν οἰκουμένην στηριζομένης, παντί τε καὶ πανταχοῦ· ἀκολασία μὲν ἐδιώκετο, ἀρετὴ δὲ ἐπολιτεύετο, μισαδελφία κατεβάλλετο, φιλοξενία ἐπληθύνετο· διάβολος μὲν ἡσχίνετο, θεὸς δὲ ἐδοξάζετο. ὁ δὲ μισόκαλος δαίμων, θεωρήσας θεὸν μὲν δοξαζόμενον καὶ προσκυνούμενον, τὰ δὲ αὐτοῦ ἔργα λυόμενα καὶ καταπνύμενα, ὑπερηγανάκτησεν *, καὶ εἰσελθὼν εἰς τινὰ ἀνθρώπον ἰουδαῖον, ὀνόματι ἀκύλαν· καθ' ἐν τρόπον ἐν τῷ παραδείσῳ εἰσῆλθεν πρὸς ἀσθενῆ * σκεῖος διὰ τοῦ ὕφους πρὸς τὴν γυναῖκα, οὕτως καὶ νῦν εἰς ἰουδαῖον εἰσῆλθεν. διὰ χριστιανοῦ δῆλον ὅτι κατὰ χ̅υ̅ οὐκ ἡδύνατο εἰπεῖν· καὶ μὲν τὸ κατὰ σάρκα ἐξ ἰουδαίων, ὁ κύριος ἡμῶν ἰς χ̅ς, διὰ ἰουδαίων κατηγγέλθη πάλιν δῆλον τοῖς * πᾶσιν· πάντες γὰρ οἱ προφῆται ἐξ ἰηλ̅· οὗτος οὖν ὁ ἀκύλας ἀπηγγέλκως τὰς θείας γραφάς, περιῆγεν ἐν ταῖς συναγωγαῖς, λέγων· ὅτι μέλλει ἐλθεῖν ὁ χ̅ς· ὃν γὰρ προσκυνοῦσιν . . .¹ οἱ χριστιανοὶ οὐκ ἔστιν ὁ χ̅ς, ἀλλ' ἄνθρωπος ἔστιν καθὼς καὶ ἡμεῖς· κατεκρίθη δὲ σταυρωθῆναι ὡς βλάσφημος διὰ τὸ λέγειν αὐτὸν θεόν.² Καὶ γὰρ αἱ θείαι γραφαὶ διδάσκουσιν ἕνα θεὸν μόνον προσκυνεῖν· γέγραπται γὰρ οὕτως· ἄκουε ἰηλ̅, κύριος ὁ θεὸς σου, εἷς ἔστιν καὶ πλὴν ἐμοῦ θεὸς οὐκ ἔστιν· καὶ πάλιν λέγει τῷ μωϋσῇ ἐπὶ τῆς βάτου· “ἐγώ εἰμι ὁ θεὸς ἰσραὴλ καὶ ἰακώβ τῶν πατέρων σου” καὶ διὰ πάντων τῶν προφητῶν διδάσκει ἡμᾶς καὶ ἐν τοῖς ἱστορικοῖς βίβλοις· καὶ ἀπαξ απλῶς πανταχοῦ ἕνα θεὸν προσκυνεῖν καὶ οὐχὶ δύο· τοῦτον δὲ τὸν ἰν̅, καὶ μὲν πόθεν ἔστιν οἶδαμεν· καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ καὶ τῆς μητρὸς αὐτοῦ γινώσκουμεν. ὁ δὲ χριστὸς ὅτ' ἂν ἔλθῃ, οὐδεὶς γινώσκει πόθεν ἔστιν.

Cf. § 1. ἐν μιᾷ οὖν τῶν ἡμερῶν, ἐκαθέζετο ὁ ἀκύλας, ἐν τόπῳ τινὶ τῆς ἰουδαϊκῆς καὶ ἐλάλει τοῖς παραινυχανοῖσι ἰουδαίοις περὶ τῶν τοιούτων· καὶ ταῦτα αὐτοῦ λαλοῦντος, Τιμόθεός τις, ὀνόματι χριστιανὸς παρεστὼς καὶ ἀκούσας αὐτοῦ ταῦτα λέγοντος, ποιήσας τὴν ἐν χ̅φ σφραγίδα, **Fol. 76^v.** **Cf. § 43.** ὄνομα τοῦ πατρὸς αὐτοῦ καὶ τῆς μητρὸς αὐτοῦ γινώσκουμεν. ὁ δὲ χριστὸς ὅτ' ἂν ἔλθῃ, οὐδεὶς γινώσκει πόθεν ἔστιν.

Deut. 6⁴.
Is. 44⁶.
Ex. 3⁶
libere.

¹ Forsan 3 litt. quae legi non possunt.

² Vix legendum θεόν. Forsan π̅ν steterit.

τοῦτ' ἔστιν τὸ σημεῖον τοῦ σταυροῦ ἐπὶ τῷ μετώπῳ καὶ τῇ καρδίᾳ αὐτοῦ, εἶπεν τῷ ἀκύλᾳ·
θέλεις σὺ καθεσθέντες ἐν τόπῳ τινι περὶ τούτου ζήτησιν ποιήσωμεν ἐκ τῶν ἁγίων γραφῶν;

ὁ δὲ Ἰουδαῖος εἶπεν· ναί, εἰ θέλεις ποιήσωμεν.

ὁ δὲ χριστιανὸς φησί· πότε βούλῃ;

ὁ δὲ Ἰουδαῖος εἶπεν· αὐριον.

Καὶ ἐγένετο τῇ ἐπαύριον, καθισάντων αὐτῶν ἐν τόπῳ καλουμένῳ δριῖμα, καὶ ἀκροατηρίου
συστησαμένου μεγάλου, εὐθέως ὁ Ἰουδαῖος εἶπεν, ἐκ ποίων καὶ ποίων γραφῶν βούλεσαι τὸν
λόγον ποιήσασθαι, ὦ ἄνε;

Τιμόθεος ὁ χριστιανὸς εἶπεν, Μὴ ἀποβάλλει ἐκ τοῦ νόμου ἡ τῶν προφητῶν βίβλον;

Fol. 77 r^o. ὁ Ἰουδαῖος εἶπε· μή μοι γένοιτο παρὰ θεοῦ παντοκράτορος ἀποσίσασθαι * τι τῶν θεοπνεύστων
? ἀφοσιού-
σασθαι. γραφῶν.

ὁ χριστιανὸς εἶπεν· ἐν τῷ ὀνομάσει τὸν παντοκράτορα θεόν, νῦν καταισχύνηται ὁ λαλῶν διὰ σοῦ.

ὁ Ἰουδαῖος εἶπε· καὶ τίς ἐστιν ὁ λαλῶν δι' ἐμοῦ;

ὁ χριστιανὸς εἶπεν· οὐ δύνασαι νῦν μαθεῖν· ἀκούσει δὲ μετὰ ταῦτα.

MS. τήν. ὁ Ἰουδαῖος εἶπε· ποῖαι δὲ καὶ ποῖαι εἰσι βίβλοι, ἀφ' ὧν τὸν * διάλογον βούλεσαι ποιήσασθαι
πρὸς με;

ὁ χριστιανὸς εἶπε· ἐπειδὴ εἰσὶν τινα καὶ ἄλλα ἀπόκρυφα βιβλία, διὰ τοῦτο σε ὑπέμνησα· τὰ
γὰρ ἐν τῇ διαθήκῃ τοῦ θεοῦ ὄντα· ἅτινα καὶ οἱ ἑβραῖοι ἐρμηνευταὶ ἐρμήνευσαν, καὶ ἀκύλας καὶ
σύμμαχος, καὶ θεοδοτίων· εἰρέθησαν δὲ καὶ ἄλλαι δύο κεκρυμμέναι ἐν πίθουσιν· μία μὲν ἐν
ἱερικῷ· μία δὲ ἐν νικοπόλει· αὕτη ἔστιν ἑμμοῦς. τίνες δὲ ἐρμήνευσαν οὐκ οἶδαμεν· ἐν γὰρ
ταῖς ἡμέραις τῆς ἐρμώσεως τῆς Ἰουδαίας τῆς γενομένης ἐπὶ οὐεσπασιανοῦ εἰρέθησαν. αὗται οὖν
εἰσὶν αἱ θεόπνευστοι βίβλοι, καὶ παρὰ χριστιανοῖς καὶ παρ' ἑβραίοις, πρώτη βίβλος ἡ τῆς
γενέσεως, Β' ἔξοδος, Γ' τὸ Λευιτικόν· Δ' οἱ ἀριθμοί· αἵται εἰσὶν αἱ διὰ στόματος θεοῦ ὑπαγορευ-
θεῖσαι καὶ ἐν χειρὶ μωσέως γραφεῖσαι· Ε' δὲ βίβλος ἐστὶ τὸ δευτερονόμιον, οὐ διὰ στόματος
θεοῦ ὑπαγορευθέντα· διὸ οὕτε ἐτέθη ἐν τῷ ἁρώνα, τοῦτ' ἔστιν ἐν τῇ κιβωτῷ τῆς διαθήκης·
Fol. 77 v^o. αὕτη ἐστὶν ἡ μωσαϊκὴ πεντάτευχος, Β' βίβλος ἐστίν, Ξ' ὁ τοῦ νανῆ, Ζ' οἱ κριταὶ μετὰ τῆς ρούθ·
Η' βίβλος ἐστὶν τὰ παραλειπόμενα α' καὶ β'· Θ' βίβλος ἐστὶν τῶν βασιλειῶν α' καὶ β'. Ι' βίβλος
ἐστὶν γ' καὶ δ' τῶν βασιλειῶν· ΙΑ' ἰώβ· ΙΒ' τὸ ψαλτέριον τοῦ δαδ· ΙΓ' αἱ παροιμίαι σολομώντος.
ΙΔ' ὁ ἐκκλησιαστής· σὺν τοῖς ᾠσμοσιν. ΙΕ' τὸ δωδεκαπρόφητον, ἡσαΐας, ἱερεμίας· καὶ πάλιν ἰεζε-
κιήλ· εἴτα δανιήλ, καὶ πάλιν ἔσδρας, Κ'. ΚΑ' δὲ βίβλος ἐστίν, ἰουδίθ· ΚΒ' ἡ ἐσθήρ, τὸν γὰρ τοβίαν
καὶ τὴν σοφίαν σολομῶντος, καὶ τὴν σοφίαν ἰνὺν σιράχ, εἰς τὰ ἀπόκρυφα παρέδωκαν ἡμῖν, οἱ οὖν
ἐρμηνευταί. αὗται αἱ κβ' βίβλοι εἰσὶν αἱ θεόπνευστοι καὶ ἐνδιάθετοι κς' μὲν οὖσαι, κβ' δὲ
ἀριθμούμεναι, διὰ τὸ .¹ ἐξ αὐτῶν διπλοῦσθαι· καὶ κατὰ τὰ στοιχεῖα τῆς ἑβραίων ἀλφαβήτου, τὰ
δὲ λοιπὰ πάντα τῶν ἀποκρύφων εἰσὶν.

ὁ Ἰουδαῖος εἶπε· ποῖα δὲ ἐστὶ τὰ παραδοθέντα ὑμῖν, εἰς τὴν λέγετε νέαν διαθήκην;

ὁ χριστιανὸς εἶπε· τί γὰρ χρεῖα τούτων;

ὁ Ἰουδαῖος εἶπεν· ἵνα ὡς καθὼς σὺ δοκεῖς ἐλέγχειν με ἐκ τῆς διαθέτου, καὶ γὰρ σε ἐκ τῆς παρ'
ὑμῖν διαθήκης.

MS. πρῶτος. ὁ χριστιανὸς εἶπε· πρώτη * βίβλος ἐστὶ τὸ εὐαγγέλιον, εἴτα αἱ πράξεις τῶν ἁγίων ἀποστόλων·
Fol. 78 r^o. καὶ πάλιν αἱ ἐπιστολαὶ αὐτῶν, καὶ αἱ ἀπὸ παύλου ΙΔ' 2 ἐπιστολαί· ταύτας ἔχομεν ἡμεῖς· τὰ δὲ

¹ Legi nequit, nam obruta litera est. forsitan Γ steterit, sed Β uidetur esse.

² ΙΔ recenti calamo nescio quae corrigenti deberi uidetur.

- à dubia λοιπα πάντα ἀπόκρυφα εἰσιν· ἃ καὶ εἰ βούλεσαι εἰπεῖν τί ἐκ τῶν ἀποκρύφων, ἀκοῦσαι ἔχεις
lectio. καὶ αὐτός.
- MS. τί εἰ. ὁ ἰουδαῖος εἶπε· εἰ βούλει, ἀρχὴν λοιπὸν ποιησώμεθα περὶ τοῦ λόγου.
- Cf. § 3. ὁ χριστιανὸς εἶπε· βούλεσαι πρῶτος εἰπεῖν τι, ἡ * ἀκούεις;
- ὁ ἰουδαῖος εἶπεν· εἰπέ εἰ θέλεις αὐτός.
- ὁ χριστιανὸς εἶπε· βούλεσαι ἐκ τῆς πρώτης βίβλου κατηχηθέντας καὶ οὕτως ἐπὶ τὰς λοιπὰς
ἐπανελθεῖν;
- ὁ ἰουδαῖος εἶπεν· εἰπέ ὡς θέλεις.
- ὁ χριστιανὸς εἶπε· κύριος ὁ θεὸς ὁ παντοκράτωρ ἐλάλησεν πρὸς τὸν ἑαυτοῦ θεράποντα μωϋσέα,
στόμα πρὸς στόμα, καὶ γε αὐτὸς ὁ μωϋσῆς γράφων οὕτως εἶπεν· ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. Gen. 1¹.
- καὶ ἀναστὰς ὁ χριστιανὸς ἐνῆρξασθαι λέγειν· καὶ κλῖνας τὴν κεφαλὴν κατὰ ἀνατολὰς σφραγι-
σάμενος καὶ δακρύσας οὕτως εἶπεν τό, ἐν ἡρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν· ἰδόντες
δὲ οἱ ἀκροαταὶ αὐτὸν ἀναστάντα, σφόδρα κατενύγησαν τὴν καρδίαν, καὶ ἀναστάντες καὶ αὐτοί, Acts 2³⁷.
ὁμοίως ἔκλιναν τὰς κεφαλὰς· καὶ πάντες μὲ φωνῇ εἶπον, εἷς θεός· εἰπόντος τοῦ χριστιανοῦ, ἐν Gen. 1¹.
ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν, καὶ πάντα τὸν κόσμον αὐτῶν, ἐν πέντε ἡμέραις Gen. 2¹.
ταῦτα ἐποίησεν ὁ θεὸς λέγων, γενηθήτω καὶ ἐγένετο· τῇ δὲ ἕκτῃ ἡμέρᾳ ἐν τῷ κτίειν τὸν ἄνθρωπον,
οὐκ εἶπεν γενηθήτω, ἀλλὰ “ποιήσωμεν ἄνθρωπον κατ’ εἰκόνα ἡμετέραν, καὶ καθ’ ὁμοίωσιν.” Gen. 1²⁶.
- Cf. §§ 3 & 5. τίμιν οὖν ἔλεγεν “ποιήσωμεν ἄνθρωπον κατ’ εἰκόνα ἡμετέραν καὶ καθ’ ὁμοίωσιν;” ἡ πάλιν
“γενηθήτω φῶς” καὶ “συναχθήτω τὸ ὕδωρ ὑποκάτω τοῦ στερεώματος, καὶ ὀφθῇ τὸ ἡ
ξηρά.” καὶ “βλαστησάτω ἡ γῆ βοτάνην χόρτου” καὶ τὰ ἐξῆς πάντα· καὶ “γενηθήτωσαν Gen. 1³, 1⁹.
φωστῆρες ἐν τῷ στερεώματι τοῦ οὐρανοῦ.” καὶ “ἐξαγαγέτω τὰ ὕδατα ἐρπετὰ καὶ πετεινὰ” Gen. 1¹¹, 1¹⁴.
πτερωτὰ καὶ ἰχθύας κατὰ γένος· καὶ “ἐξαγαγέτω ἡ γῆ” θηρία καὶ κτήνη· καὶ τετράποδα καὶ Gen. 1²⁰.
τὰ ἐξῆς πάντα, καθὼς προείπαμεν περὶ τοῦ ἀνθρώπου, οὐκ εἶπεν γενηθήτω ἀλλὰ “ποιήσωμεν Gen. 1²⁴.
ἄνθρωπον κατ’ εἰκόνα ἡμετέραν καὶ καθ’ ὁμοίωσιν.” τίμιν ἔλεγεν; libere.
- Cf. § 5. ὁ ἰουδαῖος εἶπε· τὸ μὲν λέγειν αὐτὸν τὸν παντοκράτορα περὶ τε ἀνῶν καὶ γῆς, καὶ ἄλλων ἀπάντων,
ἀντὶ τοῦ λέγειν αὐτὸν ποιήσω, ἔλεγεν γενηθήτω· ἐπάγει γὰρ ἡ γραφὴ λέγουσα· καὶ ἴεν ὁ θεὸς Gen. 1³¹.
MS. σοι. πάντα ὅσα ἐποίησεν· καὶ ἰδοὺ καλὰ λίαν· καὶ πάλιν διὰ τοῦ δὲ δ λέγει. “κατ’ ἀρχαίς σὺ κε τὴν Ps. 101²⁵.
γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί·” καὶ πάλιν διὰ τοῦ ἰωβ οὕτως Ps. 101²⁶.
λέγει· “ἔνικα ἐποίησα τὸν οὐρανὸν καὶ τὴν γῆν καὶ κατεκόσμησα τὸν οὐρανὸν ἀστροῖς, Job. 38⁷
ἥνεσάν με πάντες ὄφιοι μου. οὐδέπω δὲ ἤρραμεν, οἷδ’ ἐν τῇ βίβλῳ τῆς γενέσεως, οὔτε ἐν libere.
MS. περὶ δαδ, οὔτε ἐν τῷ ἰωβ, οὔτε ἐν ἐτέρᾳ γραφῇ περιέχον· περὶ οὗ. ἐπεὶ εἶχεν γράφειν ὅτι εἶδεν
ἐχων. ὁ θεὸς πάντα ὅσα ἐποίησεν ὁ υἱ, καὶ ἰδοὺ καλὰ λίαν· εἰπὼν δέ, ποιήσωμεν ἄνθρωπον κατ’ εἰκόνα
- Cf. § 6. ἡμετέραν, τοῖς ἀγγέλοις αὐτοῦ ἔλεγεν.
- ὁ χριστιανὸς εἶπεν· εἰ μὴ ὅτι ὁμολόγησας τοὺς ἀγγέλους· ἐπεὶ ἂν σαμαρείτου προεβάλλου
? αὐτοῦ. διδασκαλίαν· μὴ ὀνομάσας, μήτε πᾶν αὐτόν· ἐρῶ δέ σοι περὶ τῆς κτίσεως, πρὸς ἃ ἀπεκρίθης· τίς
ἀρχιτέκτων οἰκοδομῶν πόλιν, καὶ διαγράφων αὐτήν, πάντα ἐρεῖ, γενηθήτω ὡς οὕτως, καὶ ὡς
Cf. § 8. οὕτως; ἄρα τίμιν ἐρεῖ; δεῖ ὅτι τοῖς σὺν αὐτῷ· τῷ γὰρ λόγῳ κε οἱ οὐρανοὶ ἐστερεώθησαν, καὶ τῷ Ps. 32⁶.
Cf. § 6. πᾶν τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν. καὶ εἰ τοῖς ἀγγέλοις ἔλεγεν ὁ θεός, ποιήσωμεν
ἄνθρωπον, τί οὐκ εἶπεν, ποιήσατε ἄνθρωπον, κατ’ εἰκόνα ἐμὴν;
- MS. 79 v^o. ὁ ἰουδαῖος εἶπεν· οὐκ οὖν τῷ ὑφ’ ἔλεγεν, ἀλλ’ οὐδέπω περιῆν τότε.
- Cf. § 4. ὁ χριστιανὸς εἶπε· πᾶς τις εἰσερχόμενος εἰς τὴν σχολὴν τῶν γραμμάτων, πρῶτον τὴν δύναιμι
- Cf. § 13.

MS. προσ-
νομίαν.

τοῦ ἀλφει μανθάνει, καὶ τότε τοῦ βῆτα τὴν προσονομασίαν* ἀκούει· καὶ σὺ οὖν πρῶτον μάνθανε, εἰ ἔσχεν σύμβουλον ὁ θεός, ἐν ταῖς ἐξ ἡμέραις τῆς κοσμοποιίας, καὶ τότε μιθήσῃ ὑπό τε τοῦ νόμου καὶ τῶν προφητῶν τίτι ἔλεγεν.

ὁ ἰουδαῖος εἶπεν· ἐὰν δὲ μοι λογισμούς, ἀποδείξεις πρεπούσας, πείθομαι σοι.

ὁ χριστιανὸς εἶπεν· ὁ τὰς βίβλους πάσας ἀπηγγέλκως, καὶ γομώσας τὸν αἶρα λόγους, καὶ δοκῶν μὴ δευτεροῦσθαι, καὶ ταῦτα οὐ γινώσκεις; ὅμως ἀφθόνως μεταδιδάσκω σοι· γέγραπται γάρ ἐν τῇ παροιμακῇ βίβλῳ σολομώντος οὕτως· ἡνίκα ἡτοίμαζεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν, συμπάρῃμιν αὐτῷ, καὶ ἐγὼ ἤμην σύμβουλος αὐτοῦ, καὶ ἐγὼ ἤμην ἀρυζούσα αὐτῷ. καὶ ἐγὼ ἤμην πύρεδρος τοῦ θρόνου αὐτοῦ· καὶ ἐν ἐμοὶ εὐφραίνετο καθ' ἡμ' ἡμ'· καὶ ἐγὼ ἤμην, ἡ προσέχαιρεν. ἀλλὰ καὶ ἡσάτας συνάδει τοῖς καὶ λέγει· παιδίον ἐγεννήθη ἡμῖν ὅς καὶ ἐξῴθη ἡμῖν· οὐ ἡ ἀρχὴ ἐγεννήθη ἐπὶ τοῦ ὤμου αὐτοῦ· καὶ καλεῖται τὸ ὄνομα αὐτοῦ, μεγάλης βουλῆς ἄγγελος θαυμαστός σύμβουλος, θεὸς ἰσχυρὸς ἐξουσιαστής, ἄρχων εἰρήνης, πατὴρ τοῦ μέλλοντος αἰῶνος.

Fol. 80 r°.

ὁ ἰουδαῖος εἶπεν· εἰς τὸ μὲν πρῶτον κεφάλαιον, παρέστησας δύο προσώπων δύναμιν, ἀλλ' ὅμως τοῦ παντοκράτορος, καὶ τοῦ ἀγίου πνεύματος· τὸ γὰρ δεύτερον, οὐκ ἐστὶν μαρτυρία. τί καὶ ὁ ἰσμός, μία μαρτυρία οὐ δεκτὴ. ἀλλὰ καὶ εἰ δυνήθεις* δοῦναι δευτέραν μαρτυρίαν, ὥσπερ ἡ πρώτη· ὡς προεῖπον περὶ παντοκράτορος ἐστὶ καὶ ἀγίου πνῆς· καὶ γὰρ αὐτὸς ὁ παντοκράτωρ λέγει διὰ μοῦσέως, ἤκουε ἰηλ, κς ὁ θς σου κς εἰς ἐστίν, καὶ οὐ προσκυνήσεις ἑωῶ ἀλλ' ἰτιφ· ἐγὼ γάρ εἰμι, καὶ πλὴν ἐμοῦ οὐκ ἐστίν· περὶ δὲ τοῦ ἀγίου πνῆς λέγει· τὸ πνῆ μου ἐφέστηκεν ἐν μέσῳ υἱῶν. περὶ γὰρ τοῦ πν τοῦτου, καθὼς τὰ ὑπομήματα αὐτοῦ περιέχουσιν αὐτοῖς¹ λέγεται εἰσαγγελίοις. εἰρίσκωμεν πόθεν ἐστίν, καὶ τοὺς γονεῖς αὐτοῦ σὺν αὐτῷ, καὶ πῶς θς ἐστὶν οὗτος; ὅς² δὲ γαλακτουχεῖται; καὶ ἐρῶ ἐκεῖνο ὃ ὁ λουκῆς λέγει περὶ αὐτοῦ· περὶ γὰρ τοῦτου ὁ λόγος νῦν, τοῦ καὶ φυγόντος ὅτε ἀπεκεφαλίσθη ὁ ἰω ὑπὸ τοῦ ἡρώδου, εἴτα δὲ παραδιδόντος ὑπὸ τοῦ ἰδίου μισητοῦ, καὶ δεθέντος καὶ φριγελλωθέντος, καὶ ἐμπυσθέντος, καὶ στρωθέντος, καὶ ταφέντος· ἀλλὰ μὴν πρῶτον, καὶ πεινῶσαντος, καὶ διψήσαντος, καὶ πειρασθέντος ὑπὸ τοῦ σατανᾶ· ἴρα ὅς ταῦτα ὑπομένει ὑπὸ τῶν ἀνθρώπων; τίς δὲ δύναται θεοῦσθαι θεός; ἴνα μὴ εἴπω ὅτι καὶ ἐκρατήθη, καὶ τοσαῦτα ἔπαθεν ἄπερ* ταῖτα ἀδύνατον θν παθεῖν. ἀλλὰ καὶ ὅζος ἐποτίσθη, καὶ χολὴν ἐτράφη· καὶ καλὰ μὴ τὴν κεφαλὴν ἐτυπτήθη καὶ ἀκύνθαις ἐστεφανώθη· καὶ τελευταίου θανάτῳ κατεκρίθη, καὶ μετὰ λησῶν ἐσταυρώθη . . ἐνίζον . .³ πῶς οὐκ αἰσχύνηται λέγοντες αὐτὸν ὅν, εἰσελθόντα εἰς μήτραν γυναικὸς καὶ γεννηθέντα; εἰ γὰρ ἐγεννήθη οὐκ ἔτι προαιώνιος ὑπῆρχεν, ἀλλὰ τε καὶ ἄρτι ποῦ ἐστίν. πρὸς ταῦτα τί ἐρεῖς; ἀποκρίθητί μοι.

Fol. 80 v°.

MS. ὅπερ.

Cf. § 4.

MS. σοι.

Fol. 81 r°.

ὁ χριστιανὸς εἶπε· ταῦτα πάντα ἐὰν ἀθροῦσως ἀκούσῃ, ὁ νόμος καὶ οἱ προφῆται προεκήρυξαν. κἀγὼ δὲ σὺν δεικνύω ἐκ τῶν θείων γραφῶν· μόνον καὶ σὺ* ἀποδείξου, εἰ ἔσχει σύμβουλον ὁ θεὸς ἐν ταῖς ἐξ ἡμέραις τῆς κοσμοποιίας ἢ οὐ· καὶ περὶ οὗ εἶπας, οὐδὲν κωλύει ἀποδείξαι σοι.

ὁ ἰουδαῖος εἶπεν· ὁμολογῶ ὅτι ἔσχεν σύμβουλον ὁ θεός, τὴν ἰδίαν αὐτοῦ σοφίαν, τὸν δὲ πν τοῦτον οὐκ ἔσχεν.

ὁ χριστιανὸς εἶπεν· ἔδει μὲν ἡμῖς, μὴ ἐκκοπὴν δοῖναι τῷ λόγῳ, ὥς οὐ ἀποδείξω σοι εἰς π . . ρεις περὶ τοῦ συμβούλου εἰς τὴν σὴν καὶ τῶν ἀκουόντων πληροφορίαν· ἀλλ' ἐπειδὴ ᾔτησας ταῖτα σύ μοι* περιφερύμενος, καὶ ταῦτά σοι λέγω περὶ πάντων ὧν με ἐπερώτησας. περὶ τοῦ πν χυ τοῦ πν τοῦ θυ, ἐγὼ σοι ἀποδώσω ἀποδείξεις νῦν, καὶ περὶ ὧν σὺ οὐκ ἐμήθησθαι εἶπες, ἐγὼ εἰς μέσον

MS. μου.

¹ αὐτοῖς¹ Lectio incerta. Forsan ἐν τοῖς et λέγετε legenda, sensu 'in iis quae dicitis euangelia.'

² Textus legi nequit; vix μῦ, i.e. μηρός. Mox γαλουχήται emendandi.

³ Vix legendum. στενίζων· uel πενίζων· ἢ lege da esse putari.

Prov. 8²⁷⁻³⁰.

Is. 9⁶.

Deut. 6⁴.

Is. 44⁶.

Agg. 2⁵.

Ex ignoto Evangelio.

Lu. 9⁹.

Mat. 27²⁶
= Mrk. 15¹⁵.

Mat. 27⁴⁸.
Mrk. 15²⁶.

Mat. 27²⁹.

Mat. and
Mrk.

ἄγων, δώσω ἀπόδειξιν ἀληθῶς. εἰς πάντα ὅσα ἐδημιούργησεν, ἔλεγεν γεννηθῆτω· εἰς δὲ τὸν ἄνθρωπον ποιήσωμεν εἶπεν· ἔλεγεν δὲ τῷ θαυμαστῷ συμβούλῳ τῷ ἐν ἀρχῇ ὄντι· οὐ αἱ ἔξοδοι ἀφ' ἡμερῶν αἰῶνος, οὐ τὴν γενεάν, οἱ δεικτεῖς δύνανται διηγήσασθαι· τὸ πᾶν τοῦ προσώπου¹ ἡμῶν ὥς καὶ τῷ ἐξευρόντι πάσαν οὐδὲν ἐπιστήμης καὶ δόντι αὐτὴν ἱακῶβ τῷ παιδί αὐτοῦ καὶ ἱλὶ τῷ ἡγαπημένῳ ὑπ' αὐτοῦ· καὶ μετὰ ταῦτα ἐπὶ τῆς γῆς ὀφθέντι καὶ τοῖς ἀνδράσι συναναστραφέντι· σῦνες, ὦ ἄνθρωπε, νιέ τοῦ ἀβραάμ· νῦν γὰρ καιρὸς ἐστὶν τοῦ συνιέναι. ταῦτα γὰρ ἔλεγεν· ποιήσωμεν, καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον, κατ' εἰκόνα θυ ἐποίησεν αὐτόν· ἰδοὺ ἀπόδειξις ἡμῖν δίδοται περὶ τοῦ συμβούλου. ἐποίησεν τε ὁ θεὸς τὸν ἄνθρωπον, κατ' εἰκόνα θυ· ἐρωτῶ οὖν σε, σὺ δέ μοι ἀποκρίθητι· ποῖος θεὸς ἐποίησεν τὸν ἄνθρωπον, κατ' εἰκόνα ποίου θυ ἐποίησεν αὐτόν; καὶ πάλιν λέγει· ἔβρεξεν κς, πῦρ παρὰ κυ ἐκ τοῦ οὐνοῦ· καὶ δαδ ὁμοίως λέγει· εἶπεν ὁ κς τῷ κῳ μου, κάθου ἐκ δεξιῶν μου, καὶ πάλιν· κς εἶπε πρὸς με ὅς μου εἰ σύ, ἔγω σήμερον γεγέννηκά σε· ἔστιν μὲν γὰρ καὶ ἄλλα, πλείους τούτων μαρτυρίας εὐρέν· ἀλλ' ἐπειδὴ λείπει ὁ χρόνος, διηγούμενος ὑμῖν πρὸς ἃ ἐρώτησάς με, ἐπανελθὼν ἀποκριθήσομαι.

Fol. 81 v^o.

Cf. § 14.

Cf. § 13.
MS. ὁμολογησαι.

MS. ἔνα.

Cf. §§ 21, 22.

Fol. 82 r^o.Fol. 82 v^o.

? λαλήση.

MS. ἐξ οὗ.

Mic. 5².
Is. 53¹
libere.
Bar. 3^{57, 58}.Gen. 1²⁶.Gen. 19²⁴.Ps. 109¹.Ps. 2⁷.Deu. 18^{15, 16}
libere.Ps. 71⁶.Ps. 117²⁶.Ps. 131⁶.Mic. 5¹

libere.

Is. 7¹⁴

secund.

Mat. 1²³.¹ v̄ nel vi litt. vix legi possunt. προσώπου scripsisse videtur.² Uncis inclusi, ex margine in textum quae irrepsisse videntur.

ἐνιά, συριστί ἐρμηνεύεται μεθ' ἡμῶν, τὸ δὲ νοῦν, ἐζραῖστί ἐρμηνεύεται ὁ $\overline{\theta\varsigma}$. ἀλλὰ καὶ ἐν τῷ δευτέρῳ ψαλμῷ ὁ δαδ οὕτως λέγει* κς εἶπεν πρὸς μέ, ὡς μου εἰ σύ, ἐγὼ σήμερον γερένηκά σε.

Ps. 2¹.Fol. 83 r^o.

ὁ ἰουδαῖος εἶπε· τὸ ἐν τῷ δευτέρῳ ψαλμῷ περὶ τοῦ σολομῶντος γέγραπται. ἡ οὐκ οἶδας ὅτι πρὶν γεννηθῆναι αὐτόν, ἐπ' αὐτοῦ εἶπεν ὁ $\overline{\theta\varsigma}$ λέγων· ἐσομαι αὐτῷ εἰς πῦρ καὶ αὐτὸς ἐσται μοι εἰς ὡν· διὸ καὶ ὅτε ἐγεννήθη, εἶπεν διδὶχ' ὁ ἐρμηνεύς ἐμός¹.

? lege κατα-
νύει.
MS. ὅτι
οὐδ' ἐν
ἐφύλαξαν.

ὁ χριστιανὸς εἶπε* καλῶς κατάξινεῖ* πάντα* εἶπεν γὰρ ὁ $\overline{\theta\varsigma}$, ὅτι ἐὰν πορευθῆς ἐν ταῖς ὁδοῖς μου ὡς δαδ ὁ πῦρ σου, καὶ τὰ ἐξῆς οἶδας. ὅτι οὐδὲν ἐφύλαξεν* τῶν ἐντολῶν τοῦ θεοῦ, καὶ σὺ οἶδας· καὶ γὰρ βωμοὺς ἐποίησεν ἐκίστφ τῶν εἰδώλων, ὧν προσεκύνουν αἱ γυναῖκες αὐτοῦ, ἃς ἔλαβεν ἀλλοφύλους· περὶ ὧν ἐλάλησεν ὁ $\overline{\theta\varsigma}$ τοῖς υἱοῖς ἰηλ, ἐν χειρὶ μωϋσῆ λέγων· οὐκ ἐπιγαιζρεῖσθε αὐτοῖς φησὶν τοῖς ἔθνεσιν τοῖς κύκλῳ ὑμῶν. Γνωθὶ οὖν ὅτι μεγάλως παρώρρησεν σολομῶν κν τὸν θν τὸν οἶνον· παρήκουσεν γὰρ αὐτοῦ, καὶ ἐθυμώθη ὀργὴ κς ἐπὶ σολομῶνα. καὶ εἶπεν ἀχία τῷ σιλωάντῃ, ἵνα χρήσει τὸν ἱεροβωάμ υἱὸν ἀβάτ εἰς βασιλέα ἐπὶ ἰλημ λέγων, εἰ μὴ διὰ δαδ τὸν ἐκλόν μου, ἐξολόθρευσα ἂν τὸν σολομῶν². Γνωθὶ δὲ ἰουδαῖε, ὅτι προσεκύνησεν, καὶ ἀκρίδα ἔσφαξεν τοῖς γλυπτοῖς.

ὁ ἰουδαῖος εἶπεν· οὐκ ἔσφαξεν* ἀλλὰ ἔθλασεν* ἐν τῇ χειρὶ ἀκουσίως. ταῦτα δὲ οὐ περιέχει ἡ βίβλος τῶν βασιλέων, ἀλλ' ἐν τῇ διαθήκῃ αὐτοῦ γέγραπται.

Fol. 83 v^o.

MS.
ἐγνώθη.

ὁ χριστιανὸς εἶπεν· ἐν τούτῳ γὰρ ἔστην πιστοποιῶν, ὅτι οὐκ ἐν χειρὶ ἱστοριογράφου ἐφανερῶθη τοῦτο, ἀλλ' ἐκ τοῦ στόματος αὐτοῦ τοῦ σολομῶντος ἐγνώσθη* τοῦτο· ἡγειρεν γὰρ αὐτῷ κς σατὰν τὸν ἄξιαλ βασιλέα ἀσυρίων, καὶ τοὺς μονοζώνους νύων ἀνῶν, καὶ ἰδομαίων, καὶ τῶν λοιπῶν ἐθνῶν τῶν κύκλῳ αὐτοῦ· ἀρα τοῦτον δέξομαι εἰς ὡν θν, τὸν μηδὲ πρὸς μετάνοιαν χωρήσαντα, κὰν ὡς μαυασσῆς; οὕτω γὰρ ὁ μαυασσῆς, ἡμαρτεν κῶ τῷ θῷ σφόδρα· καὶ παρέδωκεν αὐτὸν εἰς χεῖρας θελασαρασάρ* βασιλέως βαβυλωνος, καὶ ἔδρησεν αὐτὸν ἐν πέδαις χαλκαῖς· καὶ ἀπήγαγεν εἰς ἀσσυρίους. καὶ ἔθετο αὐτὸν ἐν οἴκῳ φυλακῆς· κακεῖ ὧν ἐξεζήτησεν κν τὸν θν ἐξεκία τοῦ πῦρ αὐτοῦ· καὶ ἐπήκουσεν αὐτῷ κς, καὶ ἐξήγαγεν αὐτὸν ἐκ τοῦ ὀχυρώματος· καὶ ἡγάθυνεν κς ὁ $\overline{\theta\varsigma}$ τὸν θελλασαρασάρ, βασιλέα βαβυλωνος· καὶ ἀπέστειλεν αὐτὸν εἰς τὴν βασιλείαν αὐτοῦ ἐν τῇ ἰλημ. τοῦ δὲ σολομῶντος τούτου, οὕτε μετάνοιαν ἔχει ἡ βίβλος τῶν παραλειπομένων βασιλείων· ἐκεῖ γὰρ πάντα ταῦτα ἀναγέγραπται· ἀλλ' ἵνα μὴ ἐκκοπῇ δῶμεν τῷ λόγῳ, ἐπὶ τὸ προκείμενον τραπώμεν. ἐλέγαμεν γὰρ ὅτι κς εἶπεν πρὸς μέ ὡς μου εἰ σύ, ἐγὼ σήμερον γερένηκά σε· ταῦτα περὶ τῆς γεννήσεως αὐτοῦ ἐλέχθη· περὶ δὲ τῶν μίγων τῶν προσκυνησάντων αὐτῷ καὶ δῶρα προσενεγκάντων, οὕτως λέγει δαδ· καὶ ζήσεται καὶ δοθήσεται αὐτῷ ἐκ τοῦ χρυσοῦ τῆς ἀραζίας. καὶ γε πάλιν, ἐν τῷ ἡσαῖα οὕτως λέγει· ὅτι πρὶν ἢ γνῶναι τὸ παιδίον, καλεῖν πῦρ ἢ ὕψα, λήψεται δύναιιν ἑαμασκού, καὶ τὰ σκύλα σαιμαρείας ἔδετα· περὶ δὲ τῶν βρεφῶν ὧν ἀνείλεν ἡρώδης, ἱερεμίας ἡμῖν προεμήνυσεν λέγων. φωνὴ ἐν ῥαμὰ ἠκούσθη, κλαυθμός, καὶ ὀδυρμός πολὺς· ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἠέλεν παρακληθῆναι, ὅτι οὐκ εἰσὶν· περὶ δὲ τῆς ἐνανθρωπήσεως αὐτοῦ, ὁ αὐτὸς πάλιν ἱερεμίας εἶπεν· οὗτος ὁ $\overline{\theta\varsigma}$ ἡμῶν, οὐ λογισθήσεται ἕτερος πρὸς αὐτόν· ἐξεύρεν πάσαν ὁδὸν ἐπιστήμης· καὶ ἔδωκεν ἱακῶβ τῷ παιδί αὐτοῦ, καὶ ἰηλ τῷ ἡραβνιεύῳ ἵπ' αὐτοῖς, καὶ μετὰ ταῦτα ἐπὶ τῆς γῆς ὤφθη καὶ τοῖς ἀνωῖς συναναστράφη· καὶ ἐν ἐτέρῳ τόπῳ λέγει ὁ αὐτὸς προφήτης· καὶ ἄνθρωπος ἐστὶν καὶ τίς γινώσεται αὐτόν;

Fol. 84 v^o.

Cf. § 25.

ὁ ἰουδαῖος εἶπεν· ἃ εἶπες πρότερον οὐκ ἐστὶν ταῦτα γεγραμμένα ἐν τῷ ἱερεμιά.
ὁ χριστιανὸς εἶπεν· ἐν τῇ ἐπιστολῇ βαρούχ ἐστίν.

¹ MS. ὁ ἐρμηνεύς, sic.

² Ex testamento Solomonis plurima hic desumpta esse ex interlocutore Iudaeo constat.

Ps. 2¹.Ps. 71¹⁵.Is. 8⁴.Jer. 31¹⁵.Bar. 3³⁶.Jer. 17⁹.

ὁ ἰουδαῖος· οὕτως ἐστίν.

- MS. νέα. αὐτοῦ μίμ* βιβλὸς ἀναγορεύεται· περὶ δὲ τῶν ἀσθενῶν καὶ νύσαν ὧν αὐτὸς ἐθεράπευσεν, ἡσαῖας
προεφήτευσεν, λέγων, αὐτὸς τὰς ἀσθενείας ἡμῶν ἀνέλαβεν, καὶ τὰς νόσους ἐβάστασεν, περὶ γὰρ ? Is. 53⁴.
τῶν ἁγίων αὐτοῦ μαθητῶν ὁ δαδ λέγει· ἀντὶ τῶν πρῶν σου ἐγενήθησαν ἱστίου σου· καταστήσεις Ps. 44¹⁸.
αὐτοὺς ἄρχοντας ἐπὶ πᾶσαν τὴν γῆν· περὶ γὰρ τοῦ μαθητοῦ τοῦ προδῶσαντος* αὐτὸν, οὕτως
λέγει ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν ἐπ' ἐμέ πτερνισμόν. καὶ περὶ τοῦ μισθοῦ οὗ ἔλαβεν Ps. 40¹⁰.
ὁ προδότης παρὰ τῶν ἀρχιερέων, οὕτως εἶπε ζαχαρίας· ἔδote, στήσαντες τὸν μισθόν μου, εἰ Zac. 11¹².
ἀπέπασθε¹. καὶ ἔστησαν αὐτῷ τὸν μισθὸν τριάκοντα ἄργυρίους· ὅτι δὲ τὰ νήπια, λέγω δὴ οἱ
παῖδες τῶν ἐβραίων ἀπάντησαν αὐτῷ· ἐποίησαντο μετὰ κλάδων ἐλαίων λέγοντες τὸ ὡσαννὰ, δαδ
λέγει ἐν τῷ ὁγδόῳ ψαλμῷ. κῆ ὁ κς ἡμῶν, ὡς θαυμαστὸν τὸ ὄνομά σου ἐν πάσῃ τῇ γῇ· ὅτι Ps. 81⁸.
ἐπήρθη ἡ μεγαλοπρέπειά σου ὑπὲρ ἄνω τῶν οὐρανῶν· ἐκ στόματος νηπίων καὶ θηλαζόντων
κατηρτίσω αἶνον. ἐκαθέσθη δὲ ἐπὶ πῶλον. ἄρα οὐ γέγραπται περὶ τούτου; πρῶτον μὲν γὰρ
ἡσαῖας δηλοῖ τὴν σιών, μᾶλλον δὲ τὸ ἅγιον πᾶν διὰ ἡσαίου λέγων· εἶπατε τῇ θιγατρὶ σιών,
μὴ φοβοῦ· ἰδοὶ ὁ βασιλεὺς σου ἔρχεται κατήμενος ἐπὶ πῶλον νέον· καὶ ὁ μισθός ἐν τῇ χειρὶ Is. 62¹¹ &
αὐτοῦ· ἀποδοῦναι ἐκάστῳ κατὰ τὸ ἔργον αὐτοῦ. διὰ δὲ ζαχαρίον, αὐτοστοματῶς λέγει αὐτῇ· Zac. 9⁹
χαίρε σφόδρα θύγατερ σιών, κήρυξσε θύγατερ ἰλῆμ. ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι πρῶτος
καὶ σώζων, ἐπιβεβηκὼς ἐπὶ ὑποζυγίον καὶ πῶλον νέον ἵδὼν ὑποζυγίου. περὶ συμβουλίου οὗ Zac. 9⁹.
συνεβουλευσάντο οἱ ἀρχιερεῖς, καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ κυ, δαδ λέγει, εἶπαν ἐν τῇ Ps. 73⁹.
καρδίᾳ αὐτῶν αἱ συγγένειαι αὐτῶν· ἐπὶ τὸ αὐτὸ, δεῦτε καὶ καταπαύσωμεν τὰς ἐορτάς τοῦ κυ
ἀπὸ τῆς γῆς· καὶ πάλιν ἐν τῷ μβ' ψαλμῷ οὕτως λέγει· κατ' ἐμοῦ ἐψιθύριζον πάντες οἱ ἐχθροί Ps. 40⁶.
μου· κατ' ἐμοῦ ἐλογίσαντο κακά μοι. Καὶ πάλιν ἐν τῷ ἱερεμῖᾳ οὕτως λέγει· ἐπ' ἐμέ ἐλογίσαντο Jer. 11¹⁹.
λογισμόν πονηρίαν, λέγοντες δεῦτε καὶ ἐμβάλωμεν ξύλον εἰς τὸν ἄρτον αὐτοῦ. καὶ διελογίσαντο
βουλὴν πονηρὰν λέγοντες· δεῦτε καὶ δῆσωμεν τὸν δίκαιον ὅτι δύσχρηστος ἡμῖν ἐστίν· διὸ καὶ Is. 3¹⁰.
περὶ τῶν δεσμῶν αὐτοῦ μνησθέντες, λέξωμεν, πῶς διαφόρως, περὶ τούτων ἐλάλησαν οἱ προφῆται.
ἡσυχίας μὲν γὰρ ἀποφαντικῶς εἶπεν, δῆσωμεν τὴν δίκαιον ὅτι δύσχρηστος ἡμῖν ἐστίν· δαδ δὲ Is. 3¹⁰.
ἐξουθενῶν αὐτοὺς ἅμα λέγει· διαρρηξώμεν τοὺς ἑσμούς αὐτῶν, καὶ ἀπορρίψωμεν ἅψ' ἡμῶν τὸν Ps. 2³.
ζυγὸν αὐτῶν· ὥσιέ δὲ παρρησίᾳ βοᾷ λέγων, καὶ δῆσαντες αὐτὸν ἀπῆνεγκαν ξένια τῷ βασιλεῖ Os. 10⁶.
ἱαρίμ· ἐν δὲ τῷ ἔσδρα οὕτως λέγει· ἔδῃσάν με οἷς ὡς πρᾶ τὸν ἐξαγαγόντα αὐτοὺς ἐκ γῆς Esd.
αἰγύπτου· ἐπειδὴ γὰρ ἔπεμψεν αὐτὸν τῷ ἡρώδῃ ὁ πιλάτος δεδεμένον, ἄρα καὶ τοῦτο οὐ γέγραπται;
Fol. 86 r^o. λέγει γὰρ ὥσιέ· δῆσαντες αὐτὸν ἀπῆνεγκαν ξένια τῷ βασιλεῖ ἱαρίμ. ἐπειδὴ δὲ ἔκραξαν πάντες Os. 10⁶.
σταυρωθῆτω, ἄρα ἐλάλησαν οἱ προφῆται περὶ τούτου ἡ οὐ· λέγει γὰρ ἐν τῷ ἡσαῖᾳ, σπέρμα πονηρὸν Mat. 27²³.
καὶ διεστραμμένον, ἐπὶ τίνα ἐκίνησατε τὰς κεφαλὰς ὑμῶν· καὶ ἐπὶ τίνα ἐχαλίσσατε τὰς γλώσσας Is. 57^{3,4} &
ὑμῶν. οὐχὶ ἐπὶ τὸν ἅγιον τοῦ κυ; καὶ γε πάλιν ἔσδρας λέγει· ἐπὶ τοῦ βήματος τοῦ κριτοῦ Is. 37^{22,23}
κρίζοντες ἐταπείνωσάν με· περὶ γὰρ [τοῦ] ἐμπαιχθῆναι αὐτὸν καὶ ἐμπτυσθῆναι, καὶ φραγελλω-
θῆναι, οὕτως γέγραπται· δαδ μὲν γὰρ λέγει· ὕλην τὴν ἡμέραν σκυθρωπάζων ἐπορεύομην, ὅτι Ps. 37⁷.
ἡ ψυχὴ* μου ἐπλήσθη ἐμπαιγμάτων. καὶ πάλιν, ὕλην τὴν ἡμέραν ὠνεῖδιζόν μοι οἱ ἐχθροί μου. Ps. 109¹.
ἀλλὰ καὶ σολομὼν ἐν ταῖς παροιμίαις λέγει· οἱ δὲ ἀσεβεῖς καθὰ ἐλογίσαντο, ἐματαιώθησαν.
μετ' ὀλίγον δὲ λέγει· ἰδόντες τὸν δίκαιον ἐν δόξῃ ὑπάρχοντα, εἶπαν· οὐαὶ ἡμῖν ὅτι ἐπλανήθημεν· Sap. 5²⁻⁵
οὐχ οὕτως ἐσθιν, ὃν ἐόχαμεν εἰς γέλωτα καὶ χλευασμόν· πᾶς κατελογίσθη ἐν νουῖς κυ· αὐτὸς libere.
δὲ πάλιν σολομὼν λέγει, ἐνεδρεῦσαμεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστίν, καὶ ἐναντιοῦται Sap. 21²²⁻²².

¹ apud mg. ἀπιπαμεθα ἐστὶν ἀπερρίψαμεν· ἀπεξημεν.

τοὺς νίους ἱηλ λέγων· Γενεὰ σκολιά καὶ διεστραμμένη, ταῦτα κῶ ἀνταποδίδοτε· καὶ πάλιν Deu. 32^{5, 6}.
 ἡσαίας τὴν τοσαύτην τὴν ἰδὼν, μᾶλλον δὲ ἀφροσύνην, καὶ βλέπων μᾶλλον ἐν ταῖς
 γυναιξίν τοσαύτην ἐπιείκειαν προσκειμένην ἔλεγεν, γυναικες ἐρχόμεναι ἀπὸ θέας, δεῦτε, οὐ γάρ Is. 27¹¹.
 ὁ λαὸς ἔχων σύνεσιν ἐστίν.

Fol. 88 v^o. ὁ ἰουδαῖος εἶπε· πάντα ὅσα ἐρμηνεύων ἐλάλησας περὶ τοῦ μέλλοντος ἐλθεῖν γέγραπται·
 §§ 62, 63. περὶ γὰρ τοῦ ἱω τούτου, οὔτε ὄνομα αὐτοῦ ἐμφέρεται πώποτε εἰς γραφήν, ἀλλ' οὔτε πάλιν
 στρου οὐτ' οὐν ἱω οὔτε χυ· οὔτε στρου ὁ νόμος οὔτε οἱ προφῆται ἐμνημόνευσαν.
 ὁ χριστιανὸς εἶπεν· ἐγὼ σοι νῦν ἀποδείξω ἐκ τῶν θείων γραφῶν, τὰ σύμβολα ἱω καὶ χυ καὶ
 στρου.

ὁ ἰουδαῖος εἶπεν· ἐν ἀποδείξεις, ἔσομαι ἡττώμενος.

ὁ χριστιανὸς εἶπε· περὶ μὲν τοῦ ὀνόματος ἱω, ἄκουε ζαχαρίου λέγοντος· καὶ ἔδειξέν μοι κς Zac. 3¹⁻⁵
 τὸν ἱερέα τὸν μέγαν, ἐστὼτα πρὸ προσώπου ἀγγέλου κυ· καὶ ὁ διάβολος εἰστάκει τοῦ ἀντικεῖσθαι libere.
 αὐτῷ*, καὶ ἦν ἱς ἐνδεδυμένος ἱμάτια ῥυπαρά, καὶ εἶπεν κς τῷ διαβόλῳ· Ἐπιτιμᾷς κς ἐν σοὶ
 διαβόλε, ὁ ἐκλεξάμενος τὴν ἡμῶν· καὶ εἶπεν κς τοῖς ἐστώσιν πρὸ προσώπου κυ, Ἀφέετε ἀπ'
 αὐτοῦ τὰ ἱμάτια τὰ ῥυπαρά· καὶ ἐνδύσατε αὐτὸν ποδήρη, καὶ θέτε κίδαριν ἐπὶ τὴν κεφαλὴν αὐτοῦ·
 καὶ περιέβαλον αὐτὸν στολὴν λευκὴν, καὶ ἐπέθηκαν κίδαριν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ ἄγγελος
 κυ εἰστήκει πρὸ προσώπου αὐτοῦ.

MS. αὐτοῦ.

**MS. τὰ
δάριν.**

ὁ ἰουδαῖος εἶπε· ταῦτα διὰ ἱω τὸν τοῦ ἰωσεδέκ εἶπεν.

Fol. 89 r^o. ὁ χριστιανὸς εἶπεν· ἵνα μὴ ἐκκοπῇν δῶμεν τῷ λόγῳ, καθὼς ᾗτησας περὶ τῆς ὀνομασίας τοῦ
 ἱω καὶ χυ καὶ στρου, τὰς ἀποδείξεις λάβε, καὶ εἶθ' οὕτως περὶ τούτου συστήσω· περὶ γὰρ χυ
 οὕτως εἶπεν ἱερεμίας· πᾶν πρὸ προσώπου ἡμῶν χς κς, ὅς συνελήφθη διὰ τὰς διαφθοράς ἡμῶν, Thre. 4³⁰.
 MS. εἰμεν. οὐ εἶπαμεν *· Ἐν τῇ σκιᾷ αὐτοῦ ζησόμεθα ἐν τοῖς ἔθνεσιν, καὶ δαδ λέγει· παρέστησαν οἱ βασιλεῖς Ps. 2².
 τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τὸ κυ, καὶ κατὰ τοῦ χυ αὐτοῦ, καὶ ὅτι

ὑψώσει κέρας χυ αὐτοῦ ἡ ἄνω εἶπεν· σύνες ὁ ἰουδαῖος, ὅτι οὐ μόνον χυ αὐτὸν ἐκάλεσεν ἡ γραφή, Lu. 1⁶⁹ and
 ἀλλὰ καὶ κυ. 2³⁶.

ὁ ἰουδαῖος εἶπε· τὰ ἐν τῷ ζαχαρία γεγραμμένα περὶ τοῦ ἰωσεδέκ ἐπηγγείλω ἀποδεικνύειν*
 μὴ εἶναι αὐτόν· πληρώσον οὖν.

ὁ χριστιανὸς εἶπε· καὶ μὴ γὰρ ὁ ἱς ὁ τοῦ ἰωσεδέκ, ἀφ' ἧς ἡμέρας ἱεράτευσεν, ἐφόρεσεν ῥυπαρὰ
 ἱμάτια· ἀλλ' οὔτε ἄλλος ἱερεὺς ἱερατεύσας ἐν ἱηλ ἀπὸ ἀρῶν καὶ ἕως ἡμέρας, ἧς ἀφείλεν ὁ θεὸς τὴν
 ἱεροσύνην ἀπὸ ἱηλ, οὐκ ἐφόρεσεν ἐν ἱηλ ἱμάτια ῥυπαρὰ τὸ καθ' ὅλου.

ὁ ἰουδαῖος εἶπεν· ἀφείλεν γὰρ κς τὴν ἱεροσύνην ἀπὸ ἱηλ;

ὁ χριστιανὸς εἶπεν· ἐμὲ ἐρωτᾷς περὶ τούτου;

ὁ ἰουδαῖος εἶπεν· ἀλλὰ τίς ἂν θέλεις ἐρωτήσω;

ὁ χριστιανὸς εἶπε· πρῶτον τὸν θν, καὶ δεῦτερον σεαυτόν.

ὁ ἰουδαῖος εἶπε· πῶς τοῦτο;

Fol. 89 v^o. ὁ χριστιανὸς εἶπε· πῶς, ἄκουε τοῦ θεοῦ λέγοντος διὰ τοῦ δαδ, θυσίαν καὶ προσφορὰν οὐκ Ps. 39⁷.
 ἠθέλησας, καὶ οὐ φάγομαι κρέα ταύρων ἢ αἷμα τράγων πόμαι, καὶ δὴ ἐν τῷ ἡσαία εἰς τέλος Ps. 49¹⁶.
 ἀποθούμενος αὐτῷ τε καὶ ὑμᾶς λέγει· ἀκούσατε λόγον κυ, ἄρχοντες σοδόμων, προσέχετε λόγον Is. 1¹⁰⁻¹².
 θν, λαὸς γοιόρρας· τί νοι πλῆθος τῶν θυσιῶν ὑμῶν; πλήρης εἰμὶ ὀλοκαυτωμάτων, οὐ βούλουμαι
 αἷμα ταύρων, καὶ αἷμα τράγων, τὰς νομιμίας ὑμῶν καὶ τὰς ἐορτάς ὑμῶν, καὶ τὰ σάββατα ὑμῶν· Is. 1¹⁶.
 καὶ ἡμέραν ἐορτῆς ὑμῶν μισὲς ἡ ψυχὴ μου· τίς γάρ ἐξεκλήτηζεν ἐκ τῶν χειρῶν ὑμῶν ταῦτα; Is. 1¹².
 πατεῖν τὴν αἰλὴν μου ἔτι οὐ προσθήσεσθε. περὶ γὰρ ἡμῶν τῶν ἐξ ἐθνῶν, οὕτως γέγραπται ἐν τῇ

βίβλῳ τῶν δώδεκα προφητῶν· μετὰ ταῦτα ἐπιστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν ἐξ αὐτῆς τὴν πεπτακίην, καὶ τότε κατασκευασμένα αὐτῇ, οἰκοδομήσω· καὶ πάλιν· μετὰ ταῦτα ἔσται ἡ ἐξουσία τοῦ οἴκου τούτου ἡ ἐσχάτη ἐπὶ τὴν πρῶτην. ἀλλὰ καὶ τοὺς ἱερεῖς ἀπόσαστο μεθ' ὁρκωμοσίας, μηκέτι ἱερατεύειν τὸ γένος ἀνθρώπων, ἀλλὰ τὸν $\tau\bar{\nu}$ αὐτοῦ τὸν μονογενῆ τὸν $\kappa\bar{\nu}$ $\tau\bar{\nu}$ $\chi\bar{\nu}$ ἱερατεύειν κατὰ τὴν τάξιν μελχισεδέκ εἰς τὸν αἰῶνα· διὰ τῶν ἐξ ἐθνῶν πιστευόντων εἰς $\theta\bar{\nu}$ λέγων, ὡμίσειεν $\kappa\zeta$ καὶ οὐ μεταμελήσεται· σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν μελχισεδέκ· διὸ καὶ ἐν τῷ ὡσπερ Ps. 109¹. ἐπηγγέλιτο τὴν υἱοθεσίαν λέγων· καὶ ἔσται ἐν τῷ τόπῳ οὗ ἔρρηθῃ αὐτοῖς Οὐ λαὸς μου· καὶ Hos. 1¹⁰. κληθήσονται καὶ αὐτοὶ υἱοὶ $\theta\bar{\nu}$ ζῶντος.

ὁ ἰουδαῖος εἶπεν· εἰ δὲ καὶ αὐτοὶ μὴ ἀπόσαστο, οὐκ ἀπόσαστο· εἰ γὰρ καὶ ἐπηγγέλιτο τοῖς τί. ἔθνεσιν τι*, ἀλλὰ καὶ ὁ $\iota\eta\lambda$ πρωτότοκος $\bar{\nu}\varsigma$, καὶ οὐχὶ τὰ ἔθνη.

ὁ χριστιανὸς εἶπεν· ἀλλὰ ὁ μέζων δουλεύσει τῷ ἐλάσσονι.

ὁ ἰουδαῖος εἶπεν· καλῶς τὰ μεγάλα ἔθνη τὰ κύκλῳ αὐτοῦ· ἀλλὰ καὶ ἔθνη μειζότερά σου καὶ Cf. Deut. 4³². ἰσχυρότερα σου εἰσέρχει* κληρονομήσαι σοὶ εἶπεν $\kappa\zeta$ διὰ μωυσέως.

lege εἰσέρ-
χεται.

ὁ χριστιανὸς εἶπεν· οὐκοῦν οὐκ ἔστιν πρῶτος ἰακώβ ὃν σὺ λέγεις· ἐπεὶ πῶς ἐδούλευσεν τῷ μικροτέρῳ αὐτῷ τὰ ἔθνη;

ὁ ἰουδαῖος εἶπεν· ἀλλὰ τίς ἐστιν ὃν λέγει ἡ γραφή;

ὁ χριστιανὸς εἶπεν· ἡ γραφή πάντα καλῶς λέγει, οὐ καλῶς δὲ ἐρμηνεύεται παρ' ἡμῶν· βλέπει γὰρ εὐλογοῦμενον τὸν ἰακώβ καὶ ἡσαὺ ὑπὸ τοῦ ἰσαάκ· ἰσαάκ δὲ ἦν εὐλογοῦμενος ὑπὸ τοῦ $\kappa\bar{\nu}$ · καὶ Ἰσραὴλ πρῶτος λέγοντος αὐτοῦ τοῦ $\theta\bar{\nu}$, ἐν τῷ σπέρματι σου εὐλογηθήσονται πάντα τὰ ἔθνη. Gen. 26¹. ὁ οὖν ἰσαάκ εὐλογῶν τὸν $\kappa\bar{\nu}$, ἰακώβ, μᾶλλον δὲ διὰ τοῦ ἰσαάκ· ὁ δὲ ἰσαάκ τὸν ἡσαὺ εὐλογεῖν ἐπειράτο· ὁ δὲ $\kappa\zeta$ ὁ ἐπηγγέλιτο μυστικῶς ἐπλήρου· τοῦ γὰρ ἰσαάκ εἰπόντος τῷ ἡσαὺ· ὅτι, ἰδοὺ

Geḡharka, καὶ οὐ γινώσκω τὴν ἡμέραν τῆς τελευτῆς μου, ἔξελθε εἰς τὸ πεδῖον καὶ θήρασόν μοι Gen. 27²⁻⁴. θήριν, καὶ ποιήσον μοι εἰς σφαίματα, ἵνα φαγῶν ευλογῇ σε, ἦν δὲ ἡσαὺ ὁ πρεσβύτερος $\bar{\nu}\varsigma$, ϕ Gen. 27⁷.

ταῦτα ἔλεγεν ἰσαάκ, βρεβέκα δὲ ἡγάπα τὸν ἰακώβ· καὶ συμβουλευσάσα τῷ ἰακώβ, ἐποίησεν βρώματα, οὐκ ἀπὸ θήρας, ω ἰουδαίε, ἀλλὰ ἀπὸ ποιμνίων. ἔλαβεν δὲ ἡ $\mu\eta\rho$ αὐτοῦ τὴν στολὴν Gen. 27¹⁵. ἡσαὺ τοῦ πρωτότοκου αὐτῆς $\bar{\nu}\nu$ τὴν καλὴν, ἣ ἦν παρ' αὐτῇ καὶ ἐνέειπεν αὐτῇ* τὸν ἰακώβ· καὶ Gen. 27¹⁷. ἔδωκεν τὰ εἰς σφαίματα εἰς τὰ χεῖρα αὐτοῦ, καὶ εἶπεν, ἀνάστηθι καὶ φάγε ἀπὸ τῆς θήρας μου, ἵνα Gen. 27¹⁹. εὐλογῇ με ἡ ψυχὴ σου. ἵνα δὲ διὰ τάχους εἶπω· λέγει αὐτῷ ἰακώβ, τίς εἰ σὺ τέκνον; ὁ $\xi\epsilon$, Gen. 27³². ἐγὼ εἰμι ὁ $\bar{\nu}\varsigma$ σου ὁ πρωτότοκος ἡσαὺ. καὶ εὐλόγησεν αὐτὸν ὡς πρωτότοκον, καὶ μάλιστα Gen. 27²⁷.

MS. πληρῆς. ψηλαφῆσας οὐκ ἐπέγνω τὸ σῶμα αὐτοῦ· τὴν δὲ φωνὴν ἐπέγνω καὶ τὴν στολὴν· διὸ καὶ φιλῶν Gen. 27²⁸. τὸν ἰακώβ ὁ ἰσαάκ εἶπεν· ὡσφρίσθην ὡσμήν τῶν ἱματίων τοῦ $\bar{\nu}\nu$ μου, ὡς ὡσμή ἀγροῦ πλήρους,* Gen. 27²⁷⁻²⁹.

ὃν εὐλόγησεν $\kappa\zeta$ · καὶ δῶν σοι $\kappa\zeta$ ἀπὸ τῆς ὀρόσου τοῦ οἴνου ἄνωθεν· καὶ ἀπὸ τῆς πιότητος τῆς γῆς, καὶ πλῆθος σίτου καὶ οἴνου, καὶ γίνου κύριος τοῦ ἀελαφοῦ σου, καὶ προσκυνήσουσίν σοι υἱοὶ τοῦ $\pi\bar{\rho}\varsigma$ σου καὶ ὁ καταρώμενός σε ἐπικατάρατος· καὶ ὁ εὐλογῶν σε εὐλογημένος· οὐ βλέπομεν δὲ τῷ ἰακώβ ταῦτα, ἀλλὰ τῷ $\tau\bar{\nu}$ καὶ τοῖς σὺν αὐτῷ.

ὁ ἰουδαῖος εἶπεν· ἀξιώ σε πῶς ταῦτα νοεῖς, ἐρμήνευσον ἡμῖν· ἐγὼ γὰρ νομίζω ἐπὶ τὸν πατριάρχην ἰακώβ ταῦτα γεγενῆσθαι.

ὁ χριστιανὸς εἶπε· πειράζων ταῦτα λέγεις.

ὁ ἰουδαῖος εἶπεν· ἐν ἀληθείᾳ $\xi\eta$ $\kappa\zeta$.

ὁ χριστιανὸς εἶπεν· ὑμεῖς δὲ πῶς αὐτὰ πληροῦσθαι φατέ;

ὁ ἰουδαῖος εἶπεν· ἡμεῖς εἰς τὸν ἐρχόμενον ὑπολαμβάνομεν ἔσσεσθαι ταῦτα.

ὁ χριστιανὸς εἶπε· κἂν ἔλθῃ ὃν σὺ προσδοκᾷς, εὐρήσει ταῦτα πεπληρωμένα· ἐκ γὰρ τῆς

τοῦ δὲ φυλῆς ἐκείνος ἔρχεται. καὶ γὰρ περὶ αὐτοῦ αὐτὸς ἰακώβ ἐυλογῶν τοὺς υἱοὺς αὐτοῦ οὕτως εἶπεν· δὲν καὶ αὐτὸς κρινεῖ τὸν ἑαυτοῦ λαόν, ὥσπερ καὶ μία φυλὴ ἐν τῇ ἱηλ.

Gen. 49¹⁶.

ὁ ἰουδαῖος εἶπεν· ταῦτα διὰ τὸν σαμψὼν εἶπεν· ἔκρινεν γὰρ τὸν λαόν εἰκοσι ἔτη.

ὁ χριστιανὸς εἶπεν· εἰπὼν ὁ προφήτης ὅτι, κρινεῖ τὸν λαόν ὥσπερ καὶ μίαν φυλὴν ἐν τῷ ἱηλ· δηλόν ὅτι περισσὸν τῶν φυλῶν ὄντα σημαίνει, καὶ ἔστιν ἕαν ὅρις ἐφ' ὁδοῦ, ἐκκλινόν πτέρναν ἵππου, καὶ πεσεῖται ὁ ἵππευς εἰς τὰ ὀπίσω, τὴν σωτηρίαν κῦ περιεμένων· μὴ ἔδακεν σαμψὼν ἵππον καὶ ἀναβάτην· μὴ πεσόντες οἱ ἀλλοφύλοι ἀπὸ προσώπου αὐτοῦ περιέμενον τὴν σωτηρίαν κῦ, ἐν ταῖς ἡμέραις ἐκείναις· ἡ οὐκ ἔπεσεν σαμψὼν εἰς χεῖρας ἀλλοφύλων καὶ ἐξώρυσεν τοὺς ὀφθαλμοὺς αὐτοῦ· πάντως δὲ ὅτι διὰ τῶν ἐχθρῶν ἐρρέθη ταῦτα. Γνωθὶ οὖν τίς ἐστιν ὃν σὺ προσδοκᾷς· ἰσαὰκ δὲ ἐυλόγησας τὸν ἰακώβ [οὗ] οὐ μετεμελήθη· τοῦ γὰρ ἡσαὺ εἰπόντος ὅπισθεν τοῦ ἰακώβ ἐυλογηθῆναι, ἐρωτηθεὶς ὑπὸ τοῦ ἐυλογούντος, οὐ τίς εἰ· εἶπεν ὁ ἡσαὺ· ἐγὼ εἰμι ἡσῶν ὁ πρωτότοκος· καὶ ἐξέστη ἰσαὰκ ἔκστασιν μεγάλην σφόδρα. ἐρωτῶ σέ δέ, ἀνὲρ ἱσραηλίτα, τί ἐξέστη ἰσαὰκ περὶ τούτου· μὴ γὰρ οὐκ εἶδεν τὸν ἡσαὺ· ναὶ εἶδεν.

Gen. 49¹⁷.

Gen. 27^{32,33}.

Fol. 91 v^o.

ὁ ἰουδαῖος εἶπεν· ἐθαύμασεν ἰσαὰκ τοῦ ἰακώβ. ὁ χριστιανὸς εἶπεν· ἐξέστη ἰσαὰκ ἔκστασιν μεγάλην, μὴ γὰρ εἶπεν ἡ γραφή, ἐθαύμασεν· πᾶς δὲ ὁ βλέπων ἔκστασιν, δηλόν ὅτι ὄρασιν τινὰ ὄρα· ἡ οὐκ οἶδας, ὅτι καὶ ἀβραὰμ ἐν ἔκστασει γενόμενος περὶ ἡλίου δυσμίας, ἤνικα διέθετο αὐτῷ κς τὴν διαθήκην τῆς περιτομῆς τὰ αὐτὰ ἴδεν· περὶ ἡλίου δυσμίας, λεγούσης τῆς γραφῆς ὅτι ἔπεσεν ἔκστασις ἐπὶ τὸν ἀβραάμ, διὸ καὶ τοῦ ὀνόματος μετὰκλησις γέγονεν· δηλόν ὅτι τοῦ ἡλίου δυσμίας, ἐπ' ἐσχάτου τῶν ἡμερῶν σημαίνει.

Gen. 15¹².

Fol. 92 r^o.

ὁ ἰουδαῖος εἶπεν· τί οὖν ἴδεν ἰσαὰκ;

ὁ χριστιανὸς εἶπεν· ἴδεν ἰσαὰκ ὅτι, ὃν μὲν προσέδωκα* ἐυλογεῖν λαόν, ἀπαθούμενον, τὸν δὲ μὴ λαόν ὄντα, ἐγγὺς κῦ γινόμενον. τοῦ γὰρ ἡσαὺ μετὰ κλαυθμοῦ πικροῦ ζητοῦντος ἐυλογίαν, ἤκουσεν. ἐλθὼν ὁ ἀδελφός σου μετὰ ὄλου ἔλαβεν τὴν εὐλογίαν σου, καὶ εἶπεν ἡσαὺ τῷ ἰσαὰκ, μὴ εὐλογία μία σοὶ ἐστίν, περ· εὐλόγησον δὴ καὶ μετὰ περ· εἶπεν δὲ ἰσαὰκ τῷ ἡσαὺ· Εἰ κύριον αὐτὸν ἐποίησά σοι, εἰ σίτω καὶ οἶνω ἐστήρισά αὐτόν, σοὶ δὲ τί ποιήσω, τέκνον· σίτω καὶ οἶνω, εἶπεν ὁ ἰουδαῖος· μὴ γὰρ κρέασιν καὶ αἵμασιν ταύρων καὶ τράγων· οὐχ οὕτως;

Gen. 27³⁸.

Gen. 27³⁷.

Ps. 49¹⁴.

! lege προσ-
εδόκα.

ὁ ἰουδαῖος εἶπεν· τί οὖν ἴδεν ἰσαὰκ; ὁ χριστιανὸς εἶπεν· ἴδεν ἰσαὰκ ὅτι, ὃν μὲν προσέδωκα* ἐυλογεῖν λαόν, ἀπαθούμενον, τὸν δὲ μὴ λαόν ὄντα, ἐγγὺς κῦ γινόμενον. τοῦ γὰρ ἡσαὺ μετὰ κλαυθμοῦ πικροῦ ζητοῦντος ἐυλογίαν, ἤκουσεν. ἐλθὼν ὁ ἀδελφός σου μετὰ ὄλου ἔλαβεν τὴν εὐλογίαν σου, καὶ εἶπεν ἡσαὺ τῷ ἰσαὰκ, μὴ εὐλογία μία σοὶ ἐστίν, περ· εὐλόγησον δὴ καὶ μετὰ περ· εἶπεν δὲ ἰσαὰκ τῷ ἡσαὺ· Εἰ κύριον αὐτὸν ἐποίησά σοι, εἰ σίτω καὶ οἶνω ἐστήρισά αὐτόν, σοὶ δὲ τί ποιήσω, τέκνον· σίτω καὶ οἶνω, εἶπεν ὁ ἰουδαῖος· μὴ γὰρ κρέασιν καὶ αἵμασιν ταύρων καὶ τράγων· οὐχ οὕτως;

ὁ ἰουδαῖος εἶπεν· καὶ τί ἄρα ἐστίν σίτω καὶ οἶνω ἐστήρισά αὐτόν;

ὁ χριστιανὸς εἶπεν· τὸ κατὰ τὴν τάξιν μελχισεδέκ ἱερατεύειν καθὼς εἶπεν δαδ· ὅτι, οὐ μὴ φάγω κρέατα ταύρων, οὐδὲ αἷμα τράγων πίωμαι. ἀλλὰ θύσον τῷ θεῷ θυσίαν αἰνέσεως, καὶ τὰ ἐξῆς.

Ps. 105⁵.

Ps. 49^{13,14}.

Fol. 92 v^o.

ὁ ἰουδαῖος εἶπεν· καὶ ἡ θυσία τῆς αἰνέσεως τί ἐστι;

ὁ χριστιανὸς εἶπεν· οὐ δύνασαι ἀκοῦσαι νῦν, ἀκούσῃ δὲ μετὰ ταῦτα, ὅτ' ἂν ὁ κς ἐπινεύσῃ.

ὁ ἰουδαῖος εἶπεν· ἴδεν οὖν ἰσαὰκ τότε ὅτε ἐξέστη τὸν ἐξ ἐθνῶν λαὸν ἐγγρίζοντα τῷ ὁφ, τὸν δὲ ἱηλ ἀπαθούμενον;

Ps. 148¹⁴.

Cf. § 57.

ὁ χριστιανὸς εἶπεν· ναί, ἀλλὰ καὶ τὸν ἑμμανουὴλ ἴδεν τότε· εἰ μὴ γὰρ ἴδεν, οὐκ ἂν ἐξέστη.

ὁ ἰουδαῖος εἶπεν· εἰ οὖν καὶ ἀβραὰμ ἴδεν αὐτόν ἤνικα ἐξέστη;

ὁ χριστιανὸς εἶπεν· εἰ μὴ γὰρ ἴδεν αὐτόν, πῶς κατ' αὐτοῦ ὀρκίζεν τὸν ἱεβλαέμ, μὴ λαβεῖν γυναῖκα τῷ ἰσαὰκ ἐκ τῶν θυγατέρων τῶν χαναναίων λέγων· θές τὴν χεῖρά σου ὑπὸ τὸν μηρόν μου· καὶ ὀρκώσῃς τὸν θν τὸν οὐνὸν καὶ τῆς γῆς· ἵνα μὴ λάβῃς γυναῖκα τῷ ἱσῶ μου ἰσαὰκ ἀπὸ τῶν θυγατέρων τῶν χαναναίων, μεθ' ὧν ἐγὼ οἰκῶ μετ' αὐτῶν.

Gen. 24⁵.

Gen. 24^{3,3}.

ὁ ἰουδαῖος εἶπεν· παρακαλῶ, ζῆ κς· εἰπέ ἡμῖν διὰ τί τὴν χεῖρα τοῦ ἱεβλαέμ ὑπὸ τὸν μηρόν αὐτοῦ ὁ ἀβραὰμ ἐξήγησε θῆναι, καὶ οὕτως ὀρκώσῃ τὸν ἱεβλαέμ;

- Fol. 93 r^o.** ὁ χριστιανὸς εἶπεν· ἐπειδὴ προφήτης ἦν, ὡς προφήτης ἐσήμανεν τὸν μέλλοντα ἐξ αὐτῆς σαρκουῦσθαι ὅν λόγον.
- MS. οὕτως.** ὁ ἰουδαῖος εἶπε· καὶ ἐξ αὐτοῦ ἀνέλαθεν ὁ ἰς οὗτος*, ὅς ὦν τὸ πρότερον;
ὁ χριστιανὸς εἶπεν· ναί, ὡς αὐτὸς ἠθέλησεν καὶ οἶδεν, ἐκ τοῦ ἀβραάμ κατὰ γένος κατὰ σάρκα· καὶ γὰρ ἐν ἰσαάκ κληθήσεται σοι σπέρμα, ἐρρέθη αὐτῷ ὑπὸ κυ· καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς. **Gen. 21¹². Gen. 26⁴.**
- ὁ ἰουδαῖος εἶπε· πῶς ἐγεννήθη; ἀπάγγελιόν μοι καὶ τὰς γενέσεις αὐτοῦ.
- ὁ χριστιανὸς εἶπε· τὸ στόμα σου ἀνήγγειλεν, ὡς ἀνεγνωκὼς σὺ καὶ παλαιὰν καὶ νέαν διαθήκην, καὶ τοῦτο οὐ γινώσκεις;
- ὁ ἰουδαῖος εἶπεν· ἔστιν μὲν οὖν καὶ ἐν τῇ παλαιᾷ γενεαλογίᾳ· καὶ ἐν τῇ νέᾳ δέ ἐστιν ἐν τῷ κατὰ ματθαῖα, οὕτως δέ περιέχει· ὅτι ἰακώβ ἐγέννησεν τὸν ἰωσήφ, τὸν ἀνδρα μαρίας· ἐξ ἧς ἐγέννησεν ἰς ὁ λεγόμενος χς, καὶ ἰωσήφ ἐγέννησεν τὸν ἰν τὸν λεγόμενον χν, περὶ οὗ νῦν ὁ λόγος, φησὶν ἐγέννησεν ἐκ τῆς μαρίας. **Mat. 1¹⁶.**
- ὁ χριστιανὸς εἶπεν· ὁρθῶς καὶ κατὰ τάξιν μέλλεις λέγειν, ὡς καὶ ἡμεῖς ἐν ἀληθείᾳ ἐλαλήσαμεν, ἐκ τῆς παλαιᾶς λαλήσαντες οὕτως, ὡς ποτήριον ἐν χειρὶ κυ, οἶνου ἀκράτου πλῆρες κεράσματος· καὶ ἔκλινεν* ἐκ τούτου εἰς τοῦτο*· καὶ γὰρ εἴ τί ποτε δόξης κρύπτειν, οὐκ ἀγνοοῦμεν· οὕτως γέγραπται· ἀρξάμενος γὰρ ἀπὸ ἀβραάμ, ὅτι ἀβραάμ φησὶν ἐγέννησεν τὸν ἰσαάκ· ἰσαάκ δὲ ἰακώβ· ἰακώβ δὲ τὸν ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ. ἰούδας δὲ τὸν φαρὲς καὶ τὸν ζαρά· φαρὲς δὲ τὸν ἐσρώμ. ἐσρώμ δὲ τὸν ἀράμ· ἀράμ δὲ τὸν ἀμιναδάβ. ἀμιναδάβ δὲ τὸν νασσών· νασσών δὲ τὸν σαλμών. σαλμών δὲ τὸν βοῦζ· βοῦζ δὲ τὸν ἰωβὴδ ἐκ τῆς ρούθ. ἰωβὴδ δὲ τὸν ἰεσσαί· ἰεσσαί δὲ τὸν δαβὶδ τὸν βασιλέα. δαβὶδ δὲ τὸν σολομών· σολομών δὲ τὸν ῥοβοάμ. ῥοβοάμ δὲ τὸν ἀζιά· ἀζιά δὲ τὸν ἀσάφ. ἀσάφ δὲ τὸν ἰωσαφάτ· ἰωσαφάτ δὲ τὸν ἰωράμ. ἰωράμ δὲ τὸν ὀζύν· ὀζύν δὲ τὸν ἰωθάμ. ἰωθάμ δὲ τὸν ἀχαζ· ἀχαζ δὲ τὸν ἐζεκίαν. ἐζεκίας δὲ τὸν μανασσῆ· μανασσῆ δὲ τὸν ἀμώς. ἀμώς δὲ τὸν ἰωσίαν· ἰωσίας δὲ τὸν ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς μετοικεσίας βαβυλῶνος. μετὰ δὲ τὴν μετοικεσίαν βαβυλῶνος, ἐγέννησεν ἰεχονίας τὸν σιλαθαήλ. σιλαθαήλ τὸν ζοροβάβελ· ζοροβάβελ τὸν ἄβιουδ· ἄβιουδ δὲ τὸν ἑλιακείμ· ἑλιακείμ δὲ τὸν ἀζώρ. ἀζώρ δὲ τὸν σαδώκ· σαδώκ δὲ τὸν ἀχεΐμ. ἀχεΐμ δὲ τὸν ἑλιούδ· ἑλιούδ δὲ τὸν ἐλεάζαρ. ἐλεάζαρ δὲ τὸν ματθάν· ματθάν δὲ τὸν ἰακώβ. ἰακώβ δὲ τὸν ἰωσήφ, ὃ μνηστευθεῖσα μαρία· ἐξ ἧς ἐγεννήθη ἰς ὁ λεγόμενος χς, καὶ μετὰ τὸ ἐξεπεῖν πάσας τὰς γενεαλογίας ἐπάγει λέγων· Τοῦ δὲ ἰν ἡ γεννησις, οὕτως ἦν· μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ μαρίας τῇ ἰωσήφ, πρὶν ἢ συναλθεῖν αὐτοὺς, εἰρήθη ἐν γαστρὶ ἔχουσα, ἐκ πνς ἀρίου. **Mat. 1¹⁷.**
- Fol. 94 r^o.** ὁ ἰουδαῖος εἶπε· λέγεται δὲ ταύτην μετὰ τὸ γεγεννηκέναι, πάλιν παρθένον εὑρεθείσαν, διαμένειν ἕως δεῖρο;
- ? συμβόλον.** ὁ χριστιανὸς εἶπεν· τοῦτο ὁ ὅς εἶπεν γενήσεσθαι διὰ τῶν προφητῶν, καὶ διὰ σύμβολα* πολλὰ εὐρίσκομεν περὶ τούτου γενόμενα.
- ὁ ἰουδαῖος εἶπεν· ἀλλὰ τὰ εὐαγγέλια ὑμῶν οὐδὲν τούτων περιέχει· εἰ μή τί γε ἐν ἀποκρίφοις κεῖται· μὴ αὐτοῖς πιστεῦσαι ἔχω;
- ὁ χριστιανὸς εἶπεν· ἀποκρυφα τὸ παράπαν, μήτε ἐνωτίσει· τοῖς δὲ τοῦ νόμου καὶ τῶν προφητῶν, δῆλον ὅτι μὴ ἄκουτες ἔχομεν πιστεῦσαι.
- ὁ ἰουδαῖος εἶπε· καὶ νῦν ἐκ τοῦ νόμου καὶ τῶν προφητῶν προβαλὼν λέγε· οἶδα δὲ ἐγὼ ὅτι προσφέρεις τὴν περικοπὴν τοῦ ἡσίου τὴν λέγονσαν, ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήψεται καὶ ἰς. **Is. 7¹⁴.** τέξεται ἡν, καὶ δῆλον μετὰ τὸν τοκετόν, μὴ εἶναι τι τοιοῦτον λέγει;

ὁ χριστιανὸς εἶπε· ζῆ κς, οὐ περὶ τούτου βουλὴν εἶχον λαλήσαι σοι· ἐπειδὴ δὲ αὐτὸς
 προεβάλου, προανάγνωθι ὀλίγον, καὶ εὐρήσεις καὶ ἐνταῦθα τὴν ἀλήθειαν· Γέγραπται γὰρ οὕτως·
Fol. 94 v°. καὶ ἐλάλησεν κς τῷ ἄχαζ λέγων· αἰτήσαι σεαυτῷ σημεῖον παρὰ κυ ἡ σου εἰς βάθος ἢ εἰς ὕψος, **Is. 7¹⁰⁻¹⁴.**
MS. οὐδὲν ἤ. καὶ εἶπεν ἄχαζ, οὐ μὴ αἰτήσω οὐδὲ μὴ* πειράζω κν· καὶ εἶπεν, ἀκούσατε δὴ, οἶκος δαδ, μὲ μικρὸν
 ὑμῖν ἄνους ἄγωνα παρέχειν, καὶ πῶς κῷ παρέχετε ἄγωνα· διὰ τοῦτο αὐτὸς κς δώσει ὑμῖν σημεῖον·
 ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται υἱ, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ ἔμμανουήλ· θαυ-
 μαστός σύμβουλος, ὅς ἰσχυρός, ἐξουσιαστής, ἄρχων εἰρήνης, πῆρ τοῦ μέλλοντος αἰῶνος. καὶ ἐν **Is. 9⁶.**
 ἐτέρῳ λέγει· ἴδετε οἱ καταφρονῆνται καὶ θαυμάσατε, καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι **Hab. 1³.**
 ἐν ταῖς ἡμέραις ὑμῶν, ὃ οὐ μὴ πιστεύσητε ἐάν τις ἐκδιηγῆται ὑμῖν.

ὁ ἰουδαῖος εἶπεν· οὐδὲν περὶ οὗ ζητοῦμεν εἶπε ταῦτα.

ὁ χριστιανὸς εἶπε· ταῦτα ἃ λαλοῦμεν, ὅσα ὁ κς εἶπε διὰ τὴν ἀπιστίαν ὑμῶν· τὸ γὰρ διὰ
 τοῦτο ὁ κς δώσει ὑμῖν σημεῖον, καὶ ὅτι ἔργον ἐγὼ ἐργάζομαι, ὃ οὐ μὴ πιστεύσητε, ἄρα τούτων ποία
 μείζονα σημεῖα ἐπιζητεῖς;

Cf. § 32.

**MS. σύμ-
βουλα bis.**

ὁ ἰουδαῖος εἶπεν· ἐπηγγείλου μοι καὶ ἐκ τοῦ νόμου διδύναι σύμβολα*· δὸς ἡμῖν αὐτά.

**incerta
lectio.
Fol. 95 r°.**

ὁ χριστιανὸς εἶπε· τί γὰρ ὡς μὴ εὐποροῦντες ἄλλων, ταῦτα προβάλλομεν· οὐ πάντως γάρ,
 μέχρι σὺ εἴπης, ἀρκεῖ εἰσκαυχώμεθα* εἰπεῖν· οὐ διαλείψομεν προφέροντες, προσέτι κρείττονα
 σύμβολα*· ἰδοὺ γὰρ εὐρίσκομεν ἐν τῇ βίβλῳ τῆς ἐξόδου γεγραμμένον οὕτως· καὶ ὤφθην **Ex. 3².**
 ἄγγελος κυ ἐν φλογὶ πυρὸς βάτου· καὶ ὄρα μωϋσῆς ὅτι ἡ βάτος ἐκαίετο, ἡ δὲ βάτος οὐ κατε-
 καίετο; ἄρα ἐστὶ τοῦτο σύμβολον*, τοῦτο καὶ τοῦ καὶ τῆς παρθενίας, ἡ οὗ;

**MS. σύμ-
βουλον.**

ὁ ἰουδαῖος εἶπεν· ὃ ἔχεις ἀσφαλῆ, ἀναγγείλον ἡμῖν.

ὁ χριστιανὸς εἶπεν· εἰ οὐκ ἐπιστοποιήσω ἀπὸ τούτων, ἰδοὺ ἕτερον σύμβολον. δανιὴλ **Dan. 6¹⁶.**
 ἐβλήθη εἰς τὸν λάκκον τῶν λεόντων· καὶ ἐσφραγίσατο ὁ βασιλεὺς ἐν τῷ ἑακτυλίῳ αὐτοῦ **Dan. 6¹⁷.**
 καὶ οἱ μεριστᾶνες αὐτοῦ, ἕκαστον ἐν τῷ δυκτυλίῳ αὐτοῦ. εὐρίσκομεν δὲ ὅτι ἀπέστειλεν κς
 ὁ θς τὸν ἀμβακοῦμ, βασιτάσας αὐτὸν ἄγγελος κυ, καὶ ἔδωκεν φαγεῖν τῷ δανιήλ· καὶ πάλιν ἀπε-
 κατέστησεν κς ὁ θς τὸν ἀμβυκοῦμ εἰς τὴν ἰουδαίαν· ἐλθὼν οὖν ὁ βασιλεὺς, ἄρα σώας εὗρεν τὰς
 σφραγίδας ἡ οὗ;

Fol. 95 v°.

ὁ ἰουδαῖος εἶπεν· τὰς μὲν σφραγίδας σώας εὗρεν· οὐ γὰρ ἐν τῇ καθόδῳ ἐκείνῃ ἀπεστάλη
 ἀμβακοῦμ πρὸς τὸν δανιήλ, ἀλλ' ὅτ' ἂν ἐπὶ κύρου ἐβλήθη εἰς τὸν λάκκον, τότε ὁ ἀμβακοῦμ
 παρεγένετο· τότε δὲ οὐ γράφη ὅτι ἐσφραγίσθη ὁ λάκκος.

ὁ χριστιανὸς εἶπεν· ἄφρων καὶ ἀνόητε· καὶ ποῖος ληρώδης οὐ γινώσκει, ὅτι ἐπὶ βασιλέως
 μάλιστα γενόμενον, ἐν ἀσφαλείᾳ γίνεται· καὶ καθὼς τὸ πρότερον ἐπὶ δαρίου ἐσφραγίσθη, οὕτως
 καὶ ἐπὶ κύρου.

ὁ ἰουδαῖος εἶπε· τῆς γραφῆς μὴ ἐμφερούσης, τί εἶπωμεν;

ὁ χριστιανὸς εἶπεν· ἰδοὺ ὑποδείγματα λέγω σοι, ἔχει γὰρ ἡ γραφή τῆς γενέσεως οὕτως, καὶ **Gen. 2⁷.**
 ἐποίησεν ὁ θς τὸν ἄνθρωπον, χοῦν λαβὼν ἀπὸ τῆς γῆς· οὐ γράφη δὲ ὅτι, ποιήσωμεν αὐτοῦ χεῖρας καὶ
 πόδας καὶ ὀφθαλμούς, ὅτα καὶ τὰ λοιπὰ πάντα, ἔξωθεν καὶ τὰ ἔσωθεν· μόνον δὲ εἶπεν ποιήσωμεν
 ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ κατ' ὁμοίωσιν, αἰσθανόμεθα* δέ, τὰ μέλη ταῦτα ἔχειν· ἐν δὲ τῷ
 δανιήλ, εἶπεν ἐν τῷ πρώτῳ, ὅτι ἐσφραγίσαντο ὅ τε βασιλεῖς καὶ οἱ μεριστᾶνες αὐτοῦ. δηλον
 ὅτι καὶ ἐν τῷ δευτέρῳ· πλὴν καὶ ἐν τούτῳ συμπεριφέρωμαι¹ σοι· ἄκουε δὲ συνετῶς· ἐπάγει

**MS. ἐσθό-
μεθα.**

Fol. 96 r°.
πενθῆς θι.

γὰρ ἡ γραφή ἡ λέγουσα οὕτως· καὶ ἦλθεν, φισίν, ὁ βασιλεὺς τῇ ἡμέρᾳ τῇ ἐβδόμῃ πένθους εἰς* **Dan. 6¹⁹⁻²².**
 τὸν δανιήλ. καὶ ἐν τῷ ἐγγίξειν αὐτὸν τῷ λάκκῳ, ἐβόησαν φωνῇ μεγάλῃ λέγων· δανιήλ, δανιήλ,

¹ Apud mg. scr. pr. m. σχόλιον συντίθημι ἀκολουθῶ.

ὁ δοῦλος τοῦ $\overline{\text{κυ}}$ τοῦ ὑψίστου, ὁ $\overline{\text{κς}}$, $\overline{\text{ψ}}$ σὺ λατρεύεις ἐν ἐλεγχῶι¹, εἰ ἠκούνηθαι σε ἐξελέσθαι ἐκ στόματος τῶν λεόντων, καὶ εἶπεν ἁνιμᾶ· βασιλεῦ εἰς τοῦ αἰῶνος ζήτει, ὁ $\overline{\text{κς}}$ μου $\overline{\text{ψ}}$ λατρεύω ἐν ἐλεγχῶι, ἀπέστειλεν τὸν ἄγγελον αὐτοῦ καὶ ἐνέφραξεν τὰ στόματα τῶν λεόντων, καὶ οὐκ ἐλυμνήναντό με. ἐρωτῶ οὖν σέ, ὦ ἰουδαίε, πῶς κατήλθεν ὁ ἄγγελος ἐν τῷ λάκκῳ; ἐν τῇ ἀγγελικῇ φοβερᾷ ἐξουσίᾳ καὶ δυνάμει, ἢ ἡπιότητι;

ὁ ἰουδαῖος εἶπεν· ἡπιότητι.

ὁ χριστιανὸς εἶπε· πῶς οὐκ ἐφθάρησαν αἱ σφραγίδες, καλῶς εἶπας.

ὁ ἰουδαῖος εἶπεν· εἰ γὰρ κατήλθεν τῇ ἀγγελικῇ δυνάμει, δῆλον πᾶσιν, ὅτι ὁ λίθος θρυφθεὶς διεσκορπίσθη ἅν.

ὁ χριστιανὸς εἶπεν· οὐδὲ οὖν γινώσκεις, ἀλλ' ἐρωτῶ σε ἀποκριθῆτί μοι.

ὁ ἰουδαῖος εἶπεν· εἶπον ὅτι ἡπιότητι κατήλθεν; δῆλον δὲ τοῦτο πᾶσιν ὅτι κελεύσει τοῦ παντοκράτορος αἱ σφραγίδες διεφυλάχθησαν σώαι.

ὁ χριστιανὸς εἶπεν· ἢ οὐν παρθενία τῆς ἁγίας μαρίας, κελεύσει ἀλλ' οὐδὲ κηρύσει διεφυλάχθη.

ὁ ἰουδαῖος εἶπε· πόθεν ἄλλην ἀπόκρισιν διδοῖς ἡμῖν περὶ τούτου;

Fol. 96 v°.

MS. οὐ.

ὁ χριστιανὸς εἶπεν· οὐ παύσομαι παρέχων· παρρησία γὰρ ὁ παντοκράτωρ ἔδειξε τοῖς δοῦλοις αὐτοῦ τοῖς προφήταις. εἰ* μέντοι γε καὶ τοσαύτας ἀποδείξει λαβὼν, ἀλλὰ πειράζων, μετὰ τὰς τοσαύτας πάλιν ἄλλην αἰτεῖς ἕκ τε τοῦ νόμου καὶ τῶν προφητῶν, οὐ διαλήγωμεν παρέχοντες· προγινώσκων γὰρ $\overline{\text{κς}}$ ὁ $\overline{\text{θς}}$ τὴν πόρωσιν ὑμῶν, μᾶλλον δὲ διὰ τὸν ἐξ ἐθνῶν λαὸν τεχθέντα τῷ $\overline{\text{κψ}}$ ὃν καὶ ἐπείρησεν ὁ $\overline{\text{κς}}$, ἕκαστόν τι ζητούμενον ἐν ταῖς θείαις γραφαῖς πληθυντικῶς, διὰ τῶν προφητῶν αὐτοῦ ἐφανέρωσεν ἡμῖν. Ὁ γὰρ ἱεζεκιὴλ παρρησία, ἰδὼν περὶ τούτου οὕτως λέγει· καὶ εἰσηγάγην με $\overline{\text{κς}}$ εἰς τὴν πύλιν τὴν ἐσωτέραν τὴν πρὸς βορρᾶν, τὴν βλέπουσαν κατὰ ἀνατολὰς. καὶ ἰδοὺ ἐκεῖ πύλη μία πλήρης δόξαις $\overline{\text{κς}}$ καὶ ἡ πύλη ἐκείνη ἡσφαλισμένη, καὶ εἶπεν $\overline{\text{κς}}$ πρὸς με· ἡ πύλη αὕτη, οὐκ ἀνοικηθήσεται εἰς τὸν αἰῶνα· οὐδ' οὐ μὴ εἰσελεύσεται, οἷδ' οὐ μὴ ἐξελεύσεται τις ἐξ αὐτῆς, δι' ὅτι $\overline{\text{κς}}$ παντοκράτωρ, αὐτὸς εἰσελεύσεται δι' αὐτῆς, καὶ ἔσται ἡ πύλη ἐσφραγισμένη εἰς τὸν αἰῶνα, πρὸς ταῦτα τί ἐρεῖς ἡμῖν ὦ ἰουδαίε;

ὁ ἰουδαῖος εἶπε· ταῦτα διὰ τὸν σολομωνιακὸν ναὺν εἶπε· καὶ γὰρ ἐκεῖ ἐγένετο ταῦτα, καὶ περὶ αὐτοῦ ἐλάλησεν· καὶ γὰρ ἐλάλησεν* ἡ δόξα $\overline{\text{κψ}}$ τὸν οἶκον.

lege ἐπλη-
σεν.

Fol. 97 r°.

MS.

ταλαβῶν.

ὁ χριστιανὸς εἶπε· νεφέλη ἐπλησεν τὸν οἶκον, μὴ γὰρ δόξα $\overline{\text{κψ}}$, πλήν, εἰ ἔμεινεν τοῦ σολομωνιακοῦ ναοῦ εἰς ὃ οἶκ ἐισήλθεν, πρῶτος μὲν σολομών, εἶτα οἱ ἱερεῖς καὶ λεῖτται· εἶτα, φαραὼν νεχῶς, βασιλεὺς αἰγύπτου ὃς τὰ χρυσὰ δῶρα ταλάρων*, ἃ ἐποίησεν σολομών, τριακόσια δῶρα τὰ ἐλατὰ· καὶ ἔλαβεν αὐτὰ φαραὼν νεχῶς, εἰσελθὼν ἐν τῷ οἴκῳ τοῦ $\overline{\text{κυ}}$, ἐν ταῖς ἡμέραις ῥοβοᾶμ τοῦ $\overline{\text{πυ}}$ σολομών. ὀξίας δὲ ὁ βασιλεὺς, οὐκ ἠρέκηθ, πάντα τὰ τοῦ ναοῦ εἰσελθὼν κατανοήσας, ἀλλὰ ἐπὶ τὸ θυσιαστήριον ἀναβὰς καὶ λαβὼν πυρεῖον, προσήγαγεν θυμίαμα, διὸ καὶ ἐξέπροσεν* αὐτὸν $\overline{\text{κς}}$, ἀπ' ὧν τοῖτο ἐπείρησεν· καὶ πάλιν ἦλθεν ναβουχοδονόσορ βασιλεὺς βαβυλωνος, καὶ εἰσελθὼν ἐν τῷ ναφῷ $\overline{\text{κψ}}$, ἔλαβεν ἃ ἐποίησεν σολομών, τὰς θυῖσας, καὶ τὰ τρυμάλια*, καὶ τὰς θυσίας*, καὶ τὰ σπονδεῖα, καὶ τὴν τράπεζαν τὴν χρυσήν, καὶ τὴν λυχνίαν τὴν χρυσήν, καὶ πάντα χρυσίων τὸ εὑρεθὲν ἐν θησαυροῖς οἴκου καὶ τὸ ἀργύριον· καὶ πάντα ἔλαβεν ναβουχοδονόσορ βασιλεὺς βαβυλωνος· εἰ οὖν τοὺς θησαυροὺς οἴκου $\overline{\text{κψ}}$ ἐρεύνησεν, ἔως καὶ τὰ νεχῶθι, ὃ ἐρμυνέται κρυπτήρ, καὶ εἰς τὰς κρυπτήρας εἰσελθόντες ἠρένησαν· ποία πύλη λέγεις διελαθεν αὐτούς, εἰς ἣν οὐκ εἰσῆλθον; εἰ δὲ καὶ τοίτους διελαθεν, ἀλλὰ καὶ ναβουζαρδάν, τὸν ἀρχιμύγειρον τοῦ ναβουχοδονόσορ οὐ διελαθεν· μετὰ γὰρ τοῦ λαβεῖν πάντα τὰ σκεύη

Hezec. 44
1-3 liber-
time.

Cf. Ex. 40²⁸.

Jer. 52¹⁷.

¹ Apud mg. scr. pr. m. σχόλιον ἐπιμόνως· συνεχῶς· ἀδιαλείπτως.

- MS. *ὡς τὸ*. τὰ χρυσᾶ, ἀπῆλθεν ἐν δεβλαθᾷ, ὥστε * ἐκπολεμῆσαι τοῖς ἰδουμαίοις, καὶ ἄραβας, καὶ σύρους. Jer. 52²⁶.
 MS. *δυσ- τυλους*. τῶν σκευῶν καὶ τῶν χαλκῶν, καὶ τοῖς δύο στύλους * τοῖς χαλκοῦς συνέκοψεν, καὶ τὴν θύλασσαν Jer. 52¹⁷.
 τὴν χαλκῆν, καὶ τοὺς ταύρους τοὺς χαλκοῦς τοὺς ὑποκάτω αὐτῆς, καὶ τὸ θυσιαστήριον τὸ χαλκοῦν, Jer. 52²⁰.
 καὶ τὰ μεχωνῶν, καὶ τοὺς ῥοίσκους, καὶ τοὺς κυθροκάλους, καὶ τοὺς λέβητας καὶ τὰς κρεῖβρας, 2 Paral. 4¹⁶.
 καὶ πάντα τὰ σκεῖη τὰ χαλκᾶ συνέτριψεν ναβουζαρδάν, καὶ ἔλαβεν τὸν χαλκὸν αὐτῶν εἰς βαβυλῶνα, καὶ τὸν ναὸν ἔπρησεν πυρὶ καὶ τὴν πόλιν ὁμοίως ἐνέπρησεν· ποία οὖν πύλη ἔμεινεν ἕως τοῦ αἰῶνος ἐσφραγισμένη; μὴ οὐ συνέβη τῷ ναφὶ ὃ λέγεις, πάντα ὅσα εἶπεν ὁ χς; μὴ ἔμεινεν λίθος ἐπὶ λίθου, ὃς οὐ κατελύθη; οὐχὶ τοὺς λίθους αὐτοῦ λαβὼν ἀδριανὸς φθορόμνησεν θέατρον; Mat. 24².
 ὁ ἰουδαῖος εἶπε· πάντα ὅσα εἶπας περὶ τοῦ ἰησοῦ τούτου ἀνακάμψαντες ζήτησιν μέλλομεν ποιέσθαι· ἀλλὰ νῦν ἐξ ὧν κεφαλαίων ἐπηγγείλω μοι ἀποδείξεις διδόναι, αὐτὰς δώσας, τὰ νῦν περὶ τῆς ἡλμ᾽ παραέσωμεν· ἐπηγγείλω γὰρ τὰ περὶ τοῦ * ξύλου ἐφ' ὧν ὁ ἰς ἐστρώθη, εἴτα ἐπαύθη, λέγειν ἡμῖν, ἐκ τῶν θείων γραφῶν.
 ὁ χριστιανὸς εἶπε· πάντα ὅσα ἐρωτᾷς με, αὐτὰ ἀποκρίνομαί σοι.
 ὁ ἰουδαῖος εἶπεν· ἐπηγγείλου περὶ τοῦ στρου, λέγε. περὶ γὰρ τοῦ τυ πάντων ζήτησιν ἔχομεν ποιέσθαι.
 MS. *συμβούλων*. ὁ χριστιανὸς εἶπεν· ἰδοὺ καθὼς ἐζήτησας περὶ τοῦ στρου, πρώτων συμβόλων* παντοκρατορικόν, καθὼς γέγραπται ἐν τῇ βίβλῳ τῆς γενέσεως, οὕτως. ἡμῖκα ἀπέδρα ἱακῶβ ἀπὸ προσώπου ἡσαὺ τοῦ ἀδελφοῦ αὐτοῦ, ἦλθεν ἐν τόπῳ τι καὶ ἐκοιμήθη ἐκεῖ· ἔξυ γὰρ ὁ ἥλιος, Ge. 28¹¹⁻¹³.
 καὶ ἔλαβεν λίθον ἓνα καὶ ἔθηκεν πρὸς κεφαλῆς αὐτοῦ, ἐνυπνιάσθη δὲ ἱακῶβ ἐνίπνιον, καὶ ἰδοὺ κλίμαξ μεγάλη ἐστήρικτο εἰς τὴν γῆν, ἥς ἡ κεφαλὴ ἀφίκνυτο εἰς τὸν οὐνόν· καὶ οἱ ἄγγελοι τοῦ Fol. 98 v°. θυ ἐνέβαινον καὶ κατέβαινον ἐπ' αὐτῇ· ὁ δὲ κς ἐπεστήρικτο ἐπ' αὐτῆς· τὸ δὲ ἐπιστηρίχθαι τὸν κν ἐπ' αὐτῆς, τοῦτο κατάδηλον πᾶσιν, ὅτι ὡς ὅτ' ἂν ὁ ποιμὴν στηριχθῇ ἐπὶ τὴν αὐτοῦ ῥάβδον, οὕτως ἐστὶν νοῆσαι.
 ὁ ἰουδαῖος εἶπε· καὶ οἱ ἄγγελοι ἀναβαίνοντες τίνας χαρακτηρίζονται;
 ὁ χριστιανὸς εἶπεν· ἅρα οὐκ οἶδας; βλέπε γὰρ ὅτι οὐκ εἶπεν καταβαίνοντας καὶ ἀναβαίνοντας, ἀλλὰ πρῶτον ἀναβαίνοντας· μόνον γὰρ ἐπάγη τὸ ξύλον τοῦ σταύρου ἐπὶ τῆς γῆς, καθ' ὃν τρόπον ἐστήρικτο κλίμαξ ἐπὶ ἱακῶβ. εὐθὺς τὰ ἔθνη προσεδέχετο ὁ κς καὶ ἀνέβαινον.
 ὁ ἰουδαῖος εἶπε· τί οὖν οἱ καταβαίνοντες, τίνες εἰσὶν;
 ὁ χριστιανὸς εἶπεν· οὗτοι εἰσὶν, πρὸς οὓς ἐξεπέτασεν τὰς χεῖρας αὐτοῦ ὄλην τὴν ἡμέραν, Is. 65².
 πρὸς λαὸν ὑπειθύντα καὶ ἀντιλέγοντα· διὸ καὶ βλέπωμεν, τὰ μὲν ἔθνη ἀναβαίνοντα, ἰουδαίους δὲ ἀπωθουμένους καὶ καταβαίνοντας.
 ὁ ἰουδαῖος εἶπε· καὶ τί ἀντεῖπαμεν αὐτῷ ἢ τί ἡπειθήσαμεν αὐτῷ;
 ὁ χριστιανὸς εἶπεν· ἡπειθήσας αὐτῷ παραζηλώσας αὐτῷ ἐπ' οὐ θεοῦ, καθὼς εἶπεν μωσῆς, Fol. 99 r°. καὶ πάλιν ἐκείνου λέγοντος, πολλὰ ἔργα ἐδειξυ ὑμῖν ἐκ τοῦ πρς μου καὶ, διὰ ποίων ἔργων αὐτῶν λιθάξετέ με. καὶ ὑμεῖς ἐλέγετε δαιμόνιον ἔχεις· καὶ πάλιν σταύρωσον αὐτόν· ταῦτα ἀπειθήματα καὶ ἀντιλογίματα ὑμῶν καθὼς καὶ ἐν τῇ παλαιᾷ διαθήκῃ τὰ τοῖς ὅμοια ἐποιήσατε.
 ὁ ἰουδαῖος εἶπε· τὰ ἐν τοῖς σοῖς γεγραμμένοις βίβλοις, οὐκ ἔστιν δεκτά.
 ὁ χριστιανὸς εἶπε· ποία ἐκ τούτων; μὴ γὰρ καὶ ἐν τῇ παλαιᾷ οὐκ ἐποιήσατε· καὶ τὰ χείρονα αὐτῶν;
 ὁ ἰουδαῖος εἶπε· τί χείρον τούτων ἐποιήσαμεν;
 ὁ χριστιανὸς εἶπεν· ἅρα οὐ γινώσκεις; οὐκ εἶπαν καὶ τότε ἐξουθενῶντες τὸ μάννα ὃ ἔβρεξεν

- αὐτ' οἷς $\kappa\varsigma$ καὶ ἔλεγον, μα ἄν, οὐδέν, ὁ ἐρμηνεύεται, τί ἐστί τούτο; καὶ πάλιν οὐδὲν ἡ ψυχὴ ἡμῶν
 πλὴν εἰς τὸ μάνα τὸ διάκενον τοῦτο. καὶ ἐλοιδύρησαν τὸν μουσῆν λέγοντες, μᾶλλον δὲ τὸν $\theta\nu$,
 καὶ εἶπαν ἐν ἐξοιδενάσει. ἱκανοῖσθω σοι ὅτι ἄρχεις ἡμῶν, καὶ εἰσηγάγες ἡμᾶς εἰς γῆν βέουσαν
 μέλι καὶ γάλα, καὶ εἶπαν, ἔωμιν ἀρχηγόν καὶ ὑποστρέψωμεν εἰς αἴγυπτον, ἐμνήσθημεν τοὺς
 ἰχθύας, οὓς ἠσθίσαμεν ἔωρεῖν καὶ τὰ κρία, καὶ τοὺς σικύας, καὶ πράσα*, καὶ σκόρρα καὶ κρύμματα.
 ἄρα ταύτης τῆς ἀντιλογίας καὶ ἀπειθίας μέζον θέλεις; ἐπειδὴ δὲ ἀπόσω* τὴν ἐκ τῆς γειέσεως
 συμβουλήν περὶ τοῦ σῆτρον, δίδωμί σοι δευτέραν ἐκ τῆς ἐξόδου, ἥ οὐ δυνησεί ἀντειπεῖν* γέ-
 γραπται γὰρ οὕτως. ἡνίκα ἦλθιν οἱ υἱοὶ ἰηλ εἰς ῥαφιδεῖν, ἐξῆλθεν ἡμαλῆκ εἰς ὑπάντησιν
 αὐτῶν ἐν πολέμῳ βαρεῖ, καὶ εἶπεν μωῦσῃ πρὸς τὸν $\nu\nu$ ναυή· λάβε μετὰ σεαυτοῦ ἑξάδεκα χιλιάδας
 ἀνδρῶν ἐκ παντός ἰηλ, καὶ ἐξελθὼν παράταξαι τῷ ἡμαλῆκ· ἐγὼ δὲ ἀναβίς εἰς τὸ ὄρος, προσ-
 εὔξομαι πρὸς $\kappa\nu$, καὶ ἐγένετο ἡνίκα ἐξέτεινεν τὰς χεῖρας μωῦσῃ πρὸς $\kappa\nu$, ἡνίκα ἰηλ· ὅτ' ἂν δὲ
 ἐχάλα τὰς χεῖρας αὐτοῦ μωῦσῃς ἡνίκα ἡμαλῆκ. ἡμαλῆκ δὲ ἐρμηνεύεται ἀντίχριστος· ὅθεν καὶ
 τῷ διαβόλῳ ἀφομοιώθη· εἶπεν γὰρ $\kappa\varsigma$, ἐξαλείψει ἐξαλείψω τὸν ἡμαλῆκ ἐκ τῆς ὑπὸ τὸν οὐρανόν·
 καθὼς καὶ ἐγένετο, λέγε δέ μοι σύ, ὦ ἰουδαῖε, ἡνίκα ἴδαν οἱ παριστάμενοι τῷ μωῦσῃ τὸ παράδοξον
 τοῦτο σημεῖον, τί ἐποίησαν αὐτῷ.
 ὁ ἰουδαῖος εἶπεν· σὺ εἰπέ τί ἐποίησαν αὐτῷ.
 ὁ χριστιανὸς εἶπε· $\zeta\eta$ $\kappa\varsigma$, εἰ μὴ σὺ εἶπης.
 ὁ ἰουδαῖος εἶπε· λίθους ἰπήρησαν* ὑπὸ τὰς χεῖρας μωῦσῃς, ἕως οὗ ἐτροπώσατο τὸν
 ἡμαλῆκ.
 ὁ χριστιανὸς εἶπε· καὶ τί τούτου* παραδοξότερον ὑπόδειγμα περὶ τοῦ σῆτρον; καὶ πάλιν
 εἶπεν ὁ χριστιανός· ὅτ' ἂν δὲ ἐκτείνας τὰς χεῖρας αὐτοῦ ὁ ἄνθρωπος, ὦ ἰουδαῖε, τί ἐστὶν ὁ ἄνθρωπος
 ἐκείνος τότε;
 ὁ ἰουδαῖος εἶπε· τί γὰρ σὺ οὐ γινώσκεις;
 ὁ χριστιανὸς εἶπεν· ἐγὼ γινώσκων οἶδα πιστεύω, ὅτι οὕτως ἐστὶν ὡς καὶ δαδ λέγει, ὅτι
 ἦν εἰργάσατο ὁριῶν ἐπὶ τῆς γῆς, ὁ πρὸ αἰῶνιων $\theta\varsigma$ ἡμῶν, καὶ ἐβασίλευσεν ἐν μέσῳ τῆς γῆς, Ps. 73¹².
 αὕτη ἐστὶν δι' ἧς ζωὴν* αἰώνιον* ἀπεκδεχόμεθα· θέλω δὲ καὶ παρὰ σοῦ ἀκοῦσαι, τί ἐστὶν
 ἄνθρωπος, ὅτ' ἂν τὰς χεῖρας αὐτοῦ ἐκτείνῃ.
 ὁ ἰουδαῖος εἶπεν· σῆτρον.
 καὶ ἐγέλασεν πᾶς ὁ λαός· πάλιν οὖν εἶπεν ὁ χριστιανός· βούλεσαι καὶ ἄλλας μαρτυρίας
 δέξασθαι περὶ τούτου;
 ὁ ἰουδαῖος εἶπε· πόθεν;
 ὁ χριστιανὸς εἶπε· τοῦ γυνῶναι σε ἀσφαλῶς περὶ πάντων, καὶ περὶ τῆς ἐπωνυμίας τῶν ξύλων.
 λέγει γὰρ ἡσαῖας ἐν κυπαρίσσῳ καὶ πεύκῃ καὶ κέδρῳ, ἐλεύσονται τὰ ἔθνη ἐν ἰλην, ἀναδοξάσαι Is. 60¹³
 τὸν τύπον τοῦ ἁγίου* μου· καὶ πάλιν μωῦσῃς εἶπε τοῖς προγόνους σου· τοῦ ταυνοσθέντος ἐπὶ
 τῶν ξύλων τούτων, καὶ ὤψεσθε τὴν ζωὴν ὑμῶν κρεμαμὴν νῆν ἀπέναντι τῶν ὀφθαλμῶν ὑμῶν καὶ
 μὴ πιστεύσητε. Deut. 28⁶⁶.
 ὁ ἰουδαῖος εἶπε· καλῶς εἶπας μὴ θέλων τὴν ἀλήθειαν· αὐτὸς γὰρ μωυσῆς εἶπε ἐπικατάρματος Deut. 21²³
 πᾶς ὁ κρεμνόμενος ἐπὶ ξύλου· βλέπετε οὖν τίνα θεοποιεῖς.
 ὁ χριστιανὸς εἶπε· καλῶς μὲν πάντα λέγουσιν αἱ θείαι γραφαὶ τὸ ὁ διδάσκων μωρόν, ὡς Sir. 22⁷.
 ὁ προσκοκίζων ὄστρακον· τοιαῦτα γὰρ λαλήσαντες εἰς ὧτα ἀσυνέτου ἡμεθα λαλοῦντες.
 πάλιν γὰρ στραφεὶς εἰς τὰ ὀπίσω, ἄθλιε καὶ ταλαίπωρε, ἀπὸ τῆς ἀρχῆς τοῦ λόγου καὶ ἕως τοῦ
 νῦν τοῦτο ἐλέγαμεν, ὅτι διὰ τοῦτο κάτω κατήλθεν ἐπὶ τῆς γῆς καὶ ἀνέλαβεν σάρκα ἐκ μαρίας

MS.
 πράσσα.
 Fol. 99 v^o.
 MS.
 ἀπόσου.

MS.
 ὑπήρησαν.
 Fol. 100
 r^o.
 MS. τούτο.

MS. ζωῆς
 MS.
 αἰωνίου.

MS. τὸν
 ἄγιον.

Fol. 100
 v^o.
 § 41.

τῆς παρθένου διὰ π̄νς ἁγίου, ἵνα ταῦτα τὰ τε ἐν νόμῳ καὶ ἐν προφῆταις δὲ θέντα διὰ τὰν ἁμαρτίας ἡμῶν αὐτὸς λύσει, καὶ μετὰ πάντων τούτων καὶ ταύτην ἄρει τὴν κατάραν ἀπὸ τῶν αἰῶν, οὐχ ἵνα αὐτὸς γένοιτο κατάρα· μὴ γένοιτο, ἀδύνατον γὰρ καθὼς πολλάκις εἶπον, ὅτι ὁς ἐστὶν ζωῆς καὶ θανάτου τὴν ἐξουσίαν ἔχων, ἀλλ' ἵνα ἐξολοθρεύσῃ τὴν ἐν τῷ νόμῳ κατάραν γεγραμμένην.

Cf. § 62.

Fol. 101r^o.

ὁ ἰουδαῖος εἶπεν· οὐδ' εἰς συνζητῶν ἐν πράγματι ὑβρίζει.
ὁ χριστιανὸς εἶπεν· οὔτε γὰρ πάλιν ἄνος συνετός, δεχόμενος περὶ οὗ ζητεῖ εὐθέτους, ἀποκρίσεις, καὶ αὐτὸς οὐ ζητεῖν πειράται σκότος ἀντὶ φωτός.

ὁ ἰουδαῖος εἶπεν· εἰ οὖν δύο πρόσωπά ἐστιν π̄ρς καὶ υἱ, τρίτον δὲ τὸ ἅγιον π̄να.

ὁ χριστιανὸς εἶπε· τρεῖς μὲν ὑποστάσεις, μία δὲ οὐσία· καὶ τρία πρόσωπα, μία δὲ θεότης, μόνος ἐν τριάδι καὶ τριάς ἐν μονάδι.

ὁ ἰουδαῖος εἶπε· πῶς δύναται εἶναι ταῦτα οὕτως;

ὁ χριστιανὸς εἶπε· εἰ μὲν τὰ πρῶτα πολλὰ κοπιήσαντες, καὶ τὸν ἀέρα λόγους πληρώσαντες, οὐδὲν ὀνισάμεθα· πλὴν καὶ τὰ νῦν ἀποκρίνομαι σοι πρὸς ἃ ἐπερωτᾷς με, καὶ ἄκουε συνετός.

λέγει γὰρ ἡσαΐας οὕτως, καὶ ἐγένετο τοῦ ἱναυτοῦ ἡ ἀπέθανεν ὁ βασιλεὺς, ἴδον τὸν κ̄ν

Is. 61⁻¹.

καθήμενον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρμένου, καὶ πλήρης ὁ οἶκος τῆς δόξης αὐτοῦ, καὶ σεραφίμ εἰσθήκεισαν κύκλῳ αὐτοῦ. ἔξ πτέρυγες τῷ ἐνί, καὶ ἔξ πτέρυγες τῷ ἐνί, καὶ ταῖς μὲν

δυσὶν πτέρυξιν, κατεκάλυπτον τὰ πρόσωπα, καὶ ταῖς δυσὶν, κατεκάλυπτον τοὺς πόδας· καὶ ταῖς δυσὶν πετόμενα ἐκέκραγον λέγοντα· ἄγιος, ἄγιος, ἄγιος, κ̄ς σαβαῶθ· οὕτε ἅπαξ εἰπόντα καὶ

σιωπήσαντα, οὕτε δεύτερον, ἀλλὰ τριάδα ἐν μονάδι, καὶ μονάδα ἐν τριάδι· οὕτε πάλιν ἅγιοι ἵνα

Is. 57¹³.

πολυθεῖαν καταγγέλλουσιν· ἀλλὰ εἰπόντα τὸ ἅγιος, δηλοῖ τριάδα, ἐπάγων δὲ καὶ λέγων κ̄ς σαβαῶθ δηλοῖ ἡμῖν τὸ ὁμοούσιον τῆς ἁγίας τριάδος· ὁ γὰρ αὐτὸς προφῆτης λέγει· ἄγιος, ἐν

ἁγίοις ἀναπαύομενος· δηλοῖ ὅτι ἀναπαύεται μένον· καὶ ἐν τοῖς ἀπ' αἰῶνος εὐαρεστοῖσιν· αὐτῷ· ἀναπαύεται δέ, καὶ εἰς τὰ ζῶα, ὅπου ὁ φοβερός αὐτοῦ ἐστὶν θρόνος.

ὁ χριστιανὸς εἶπεν· τί οὖν τὰ ζῶα ἐστὶν ἅγια, ἐφ' οἷς ἀναπαύεται ὁ ἅγιος; καὶ εἰ αὐτὰ ἐστὶν καθὼς σὺ ἔφης, τίνοι κρίζουσιν, ἅγιος, ἅγιος, ἀκαταπαύστως;

ὁ ἰουδαῖος εἶπεν· σὺ εἶπες τίνοι κρίζουσιν.

ὁ χριστιανὸς εἶπε· τὸ ἅγιος, ἀποδίδωσιν τῷ παντοκράτορι, καὶ πάλιν ἐκείνῳ περὶ οὗ ἐρρέθη, τῷ λόγῳ κ̄ν οἱ οὐνοὶ ἐστερεώθησαν· καὶ πάλιν περὶ τοῦ ἁγίου π̄νς· καὶ τῷ π̄νι τοῦ στόματος αὐτοῦ, πάσα ἡ δύναμις αὐτῶν.

Ps. 32⁶.

ὁ ἰουδαῖος εἶπε· πῶς δύναται ταῦτα εἶναι;

ὁ χριστιανὸς εἶπεν· ὅτι ἦν ἐν ἀρχῇ ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ ὁ θεὸς ἦν ὁ λόγος, ὁ λόγος σὰρξ ἐγένετο ἐκ παρθένου τῆς ἁγίας μαρίας διὰ π̄νς.

Jo. 1¹.

Fol. 102

r^o.

ὁ ἰουδαῖος εἶπεν· ὑποδείγματι ἀποκαθιστῶν ἔρεῖς μοι τοῦτο, ἢ πῶς δεικνύς;

ὁ χριστιανὸς εἶπεν· ἐπειδὴ ἐμπόνως ὥρῳ σε ἐπιζητοῦντα περὶ τούτου, ἅπερ θέλεις δίδωμί σοι ἐν ὑποδείγματί τινι, περὶ τῆς παρθένου καὶ τοῦ ἁγίου π̄νς. ὁ γὰρ μαργαρίτης τοιοῦτῳ τρόπῳ

γίνεται ἐν τῇ ἰνδίᾳ, ἐν ὕδατι καὶ ἐν μύακι ζῶντι· γίνεται δὲ οὕτως· ἡμερωγμῶν αὐτῶν εἰς ἄγραν, καθὼς καὶ τὰ λοιπὰ βουλήσει ὁ θεός, καταλάμπει ἀστραπή· τοῦ οὖν φωτός τῆς ἀστραπῆς

πληρώσαντος τὴν θάλασσαν καὶ τὴν ξηράν, τὸ ζῶον συγκλείει ἑαυτῷ, καὶ τοῦ νοεροῦ τι δέχεται ἐνδον αὐτοῦ· ἐκ τοῦ οὖν φωτός καὶ τῆς ἀστραπῆς καὶ τοῦ ὕδατος, γεννᾶται ὁ μαργαρίτης· οὕτως νόησον καὶ τὰ περὶ χ̄ν, πῶς ἐγεννήθη ἐκ παρθένου μαρίας τὸ κατὰ σάρκα διὰ π̄νς ἁγίου·

μάρτυρα δὲ παριστῶμεν τὸν προφῆτην ἡσαΐαν λέγοντα, ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ ὁ υἱὸς αὐτοῦ ἄνδρα οὐ γνώσεται.

Is. 7¹⁴.

Fol. 101

v^o.

MS. καταγ-
γέλλουσιν.

MS. μεν¹.

MS. εὐαρε-
στοῖσιν.

MS. τί.

Fol. 102
v^o.ap. mg.
ⲥ ⲟⲩⲧⲉ-
λιώτερον·
ἀκριβέσ-
MS. ἡμᾶς.Fol. 103
r^o.Fol. 103
v^o.Fol. 104
r^o.

ὁ ἰουδαῖος· περὶ μὲν τοῦ ἁγίου πν̄ς πολλαχοῦ εὐρίσκομεν ἐν ταῖς θείαις γραφαῖς καὶ ἐνεργείας αὐτοῦ, καὶ εὐεργεσίας αὐτοῦ, ἐνέπλησεν γὰρ κς̄ τοὺς περὶ τὸν βεσελεὴλ πν̄ς ἁγίου· ὥστε ἀρχιτεκτονεῖν, καὶ ποικιλεῖν τὸ χρυσίον καὶ τὸ ἀργύριον, καὶ χαλκὸν καὶ σίδηρον, καὶ πάντα ὅσα διὰ πυρὸς διέρχεται, καὶ ἐν ξύλοις γλυφὴν, καὶ ἐν λίθοις τιμίους, καὶ ποικιλίαν, ἐπὶ τῷ κοκκίῳ, καὶ ὑακίνθῳ, καὶ πορφύρᾳ καὶ βύσσῳ, καὶ τοῖς λοιποῖς πᾶσιν, καὶ πᾶν κῦ ἐνεξενίμωσεν τὸν βαράχ καὶ γεδεών, καὶ τοὺς λοιποὺς τῶν κριτῶν, καὶ ἐφύλλαττεν τὸ πᾶν κῦ ἐπὶ δαδ· καὶ πολλὰ περὶ τοῦ ἁγίου πν̄ς εὐρίσκομεν εἰπεῖν, περὶ δὲ τοῦ υἱοῦ τούτου περιμένω, ὥς οὐ ἐν-τελεσετέρως * τι ἀπὸ τῶν θείων γραφῶν ἀκούσω.

ὁ χριστιανὸς εἶπε· πάλιν ἀρχώμεθα νῦν περὶ τοῦ συμβούλου τοῦ παντοκράτορος ἀποδείξεις διδόναι, ἀκόως τοῦτο ποιῶντες πρὸς ὑμᾶς *, διὸ καὶ αὐτὸς συνετῶς ἄκουε, περὶ τοῦ υἱοῦ τοῦ θυ· γέγραπται γὰρ ἐν τῇ πρώτῃ βίβλῳ οὕτως· καὶ ὥφθη κς̄ τῷ ἄβραάμ πρὸς τῇ ἐρυῖ τῇ μιμηρῇ, καθήμενον αὐτοῦ πρὸ τῇ θύρᾳ τῆς σκηνῆς αὐτοῦ μεσημβρίας, καὶ ἀναβλέψας ἄβραάμ ἶδεν, καὶ ἰδοὺ τρεῖς ἄνδρες ἔρχοντο ἐπάνωθεν αὐτοῦ, καὶ ἀναστὰς ἄβραάμ ἐπορεύθη εἰς συνάντησιν αὐτοῖς ἐπὶ τὴν γῆν καὶ εἶπεν αὐτοῖς, κεκλίνατε πρὸς με εἰς τὴν σκηνὴν, καὶ νηράτωσαν τοὺς πόδας ὑμῶν ὕδατι· καὶ καταψύξατε ὑπὸ τὸ δένδρον, καὶ μετὰ ταῦτα ἀπελεύσεσθε εἰς τὴν ὁδὸν ὑμῶν, οὐ ἔνεκεν ἐξεκλίνατε πρὸς τὸν παῖδα ὑμῶν, καὶ εἶπεν κς̄ τῷ ἄβραάμ, οὕτως ποίησον καθὼς εἴρηκας, καὶ ἔσπευσεν ἄβραάμ εἰς τὴν σκηνὴν πρὸς σάρραν τὴν γυναῖκα αὐτοῦ καὶ εἶπεν αὐτῇ· σπεῦσον καὶ φύρασον τρία μέτρα σεμιδάλεως, καὶ ποίησον ἐγκρυφίας· καὶ εἰς τοὺς βόας ἔδραμεν ἄβραάμ

καὶ ἔλαβεν ἐκείθεν μωσχάριον ἀπαλὸν καὶ καλὸν· καὶ ἔδωκεν αὐτῷ * ἐπὶ τῷ οἴκῳ αὐτοῦ, καὶ ἐτάχυνεν τοῦ παιῆσαι αὐτό. πρὸς ἔχε, ὁ ἰουδαῖος, τοῖς λεγομένοις ἀκριβῶς· οὐ γὰρ μῦθοι εἰσὶν, ἀλλὰ μυστήρια θυ· οὐ γὰρ τρεῖς ἄνδρες εἶχον ἀνυλῶσαι ἄλεον, ἀλλὰ καὶ τοῦτο ὑπογραμμὸς ἐν τῇς ἁγίας τριάδος καὶ τῆς ἐνσάρκου οἰκονομίας τοῦ χν̄. τὰ γὰρ τρία μέτρα καὶ ἔκδοσι, εἰς ἑσθλὴς κατα τὸ ἅγιον· τοῦ δὲ ὀφθέντος τῷ ἄβραάμ, βλέπε ἐξουσίαν καὶ δύναμιν. ἔλαβεν γὰρ ἄβραάμ βουτυρον καὶ γάalin, καὶ ἀξέμους καὶ τὸ μωσχίριον ὃ, ἐποίησεν, καὶ εἰσένεγκεν αὐτοῖς καὶ ἔφαγον· εἶπεν δὲ κς̄ τῷ ἄβραάμ, ποῦ σάρρα ἡ γυνὴ σου· ὃ δὲ εἶπεν, ἰδοὺ ἐν τῇ σκηνῇ, καὶ εἶπεν κς̄· εἰς τὸν καιρὸν τοῦτον ἦζω πρὸς σέ εἰς ὃν, ὀρίξ· καὶ ἔσται τῆς σάρρα ὑς· ἴδες, ἰουδαῖος, ἐπαγγελίαν δυνατοῦ θυ· βλέπε καὶ τὴν ἐξουσίαν αὐτοῦ, ἐξαναστάντες γὰρ φησὶν οἱ ἄνδρες, ἰδοὺ ἄνδρες, ὁ ἰουδαῖος, ἔβλεψαν ἐπὶ πρόσωπον σοδόμων καὶ γομόρρις· καὶ εἶπε κς̄ τῷ ἄβραάμ· εἰ κρίνω ἐγὼ ἀπὸ ἄβραάμ τοῦ παιδὸς μου ἃ ἐγὼ ποιῶ· ἄβραάμ δὲ γινόμενος ἔσται εἰς ἔθνος μέγα καὶ πολὺ· καὶ ἐνευλογηθήσονται ἐν αὐτῷ πάντα τὰ ἔθνη τῆς γῆς. καὶ εἶπεν κς̄ φωνῇ σοδόμων καὶ γομόρρις, πεπλήθυνται σφόδρα· καὶ ἡ κραυγὴ αὐτῶν ἀνέβη εἰς τὸν οὐν· καταβὺς οὖν ὧσμαι εἰ κατὰ τὴν κραυγὴν αὐτῶν τὴν ἐρχομένην συντελοῦνται· εἰ δὲ μή, ἵνα γνῶ, καὶ ἐγγίσας ἄβραάμ προσεκίνησεν καὶ εἶπεν· μὴ δαμῶς κε· μὴ ἀπολέσης δίκαιον μετὰ ἀσεβοῦς. καὶ ἔσται ὁ δίκαιος ὡς ὁ ἀσεβής· μὴ δαμῶς κε ποιήσεις τὸ ῥῆμα τοῦτο τὸ συναπολέσαι δίκαιον μετὰ ἀσεβοῦς, καὶ ἔσται ὁ δίκαιος ὡς ὁ ἀσεβής· μὴ δαμῶς κε ὃ κρίναν πᾶσαν τὴν γῆν, οὐ ποιήσεις κρίσιν ἐν τῷ τόπῳ· οὐκ ὀφθαίσεις πάντα τὸν τόπον ἔνεκεν τῶν πεντήκοντα δικαίων ἐάν ὦσιν ἐκεῖ· καὶ εἶπεν πρὸς ἄβραάμ, εἴν ὡσιν ἐκεῖ πεντήκοντα δίκαιοι, οὐκ ἀπολέσω ἔνεκεν τῶν πενήκοντα δικαίων. καὶ εἶπεν ἄβραάμ· ἐπειδὴ ἠρξάμην λαλῆσαι πρὸς τὸν κν̄ μου· ἐγὼ ἔξ εἰμὶ γῆ καὶ σποδός· εἴν ὑπολειφθῶσιν ἐκ τῶν πενήκοντα δικαίων πέντε, οὐκ ὀφθαίσεις ἔνεκεν τῶν τεσσαράκοντα πέντε· καὶ εἶπεν κς̄, ἀφήσω πάντα τὸν τόπον εἴν ὡσιν ἐκεῖ τεσσαράκοντα πέντε· καὶ εἶπεν ἄβραάμ πρὸς τὸν κν̄· ἐπειδὴ ἔχω λαλῆσαι πρὸς τὸν κν̄ μου· εἴν εὐρεθῶσιν ἐκεῖ τεσσαράκοντα. καὶ εἶπε κς̄· ἀφήσω πάντα τὸν τόπον εἴν ὡσιν ἐκεῖ τεσσαράκοντα δίκαιοι· καὶ εἶπεν

Ex. 35⁵¹.
Ex. 35³²⁻³⁵
libere.Jud. 6³⁴.Gen. 18¹⁻⁷
libere.Gen. 18⁸⁻¹⁴
libere.Ge. 18¹⁶⁻¹⁸.Ge. 18^{20, 21}.Ge. 18²³⁻³³.

- ἀβραάμ· μή τι, κέ, ἐάν λαλήσω ἔτι ἅπαξ, ἐάν ὧσιν ἐκεῖ τριάκοντα δίκαιοι, οὐκ ἀφήσεις πάντα τὸν τόπον ἕνεκεν τῶν τριάκοντα; καὶ εἶπε κς· ἀφήσω πάντα τὸν τόπον ἕνεκεν τῶν τριάκοντα· καὶ εἶπεν ἀβραάμ· μή ὀργισθῇς κέ καὶ λαλήσω. ἐάν ὧσιν ἐκεῖ εἴκοσι· καὶ εἶπεν κς· οὐ μὴ ἀπολέσω ἕνεκεν τῶν εἴκοσι· καὶ ἐγγίσας ἀβραάμ προσεκύνησεν τῷ κς καὶ εἶπεν· μή τι, κέ, ἐάν λαλήσω ἔτι ἅπαξ· ἐάν δὲ εὐφραθῶσιν ἐκεῖ δέκα· καὶ εἶπεν κς· οὐ μὴ ἀπολέσω ἕνεκεν τῶν δέκα· καὶ ἐπαύσατο ἀβραάμ λαλῶν πρὸς κν. καὶ εἰσῆλθεν ἀβραάμ εἰς τὴν σκηνὴν αὐτοῦ, καὶ οἱ ἄνδρες ἀπῆλθον εἰς τὴν ὁδὸν αὐτῶν, καὶ εἰσῆλθον εἰς σόδιμα ἐσπέρας. καὶ ἰδοὺ λῶτ ἐκάθητο ἐν τῇ πλατείᾳ καὶ ἐπανεστῆ εἰς συνάντησιν αὐτοῖς, καὶ προσεκύνησεν αὐτοῖς ἐπὶ τὴν γῆν καὶ εἶπεν· ἐκκλίνατε, κύριοί μου, εἰς τὸν οἶκον τοῦ δούλου ὑμῶν· καὶ μέινετε ἐκεῖ· καὶ μετὰ τοῦτο ἀπελεύσεσθε* εἰς τὴν ὁδὸν ὑμῶν· καὶ εἶπον· οὐχὶ ἀλλ' ἐν τῇ πλατείᾳ καταλύσωμεν· καὶ παρεβιάσατο αὐτοῖς λῶτ καὶ εἰσῆλθον τοῦ μέναι πρὸς αὐτόν· καὶ εἰσνεγκαν αὐτοῖς ἄζιμους, καὶ ἔφαγον καὶ* ἔπιον πρὸ τοῦ κοιμηθῆναι· καὶ ἐγένετο μέσῳ οὔσης τῆς νυκτός, ἐκύκλωσαν οἱ ἄνδρες τῆς πόλεως τὸν οἶκον τοῦ λῶτ, καὶ προσεκαλοῦντο τὸν λῶτ λέγοντες· ποῦ εἰσὶν οἱ ἄνδρες οἱ εἰσελθόντες πρὸς σέ τὴν νύκτα ταύτην; ἐξάγαγε αὐτοὺς πρὸς ἡμᾶς, ἵνα συγγενώμεθα αὐτοῖς· ἐξῆλθεν δὲ λῶτ πρὸς αὐτούς, καὶ προσέφωξεν τὴν θύραν καὶ εἶπεν αὐτοῖς, Μηδαιῶς, ἀδελφοί, μὴ πονηρεύσεσθε εἰς τοὺς ἀνθρώπους ταύτους, εἰσὶν δὲ μοι δύο θυγατέρες, αἱ οὐκ ἔγνωσαν κοίτην ἄνδρός, καὶ ἐξῆξω αὐτάς πρὸς ὑμᾶς. καὶ χρῆσασθε αὐτάς καθά ἃν ἡρέσκη ὑμῖν· μόνον εἰς τοὺς ἄνδρας τούτους μὴ πονηρεύσεσθε· οὐ εἵνεκεν εἰσῆλθον ὑπὸ τὴν στέγην τῶν δοκῶν μου. ἀπεκρίθησαν οἱ ἄνδρες τοῦ τόπου καὶ εἶπον αὐτῷ· ἀπόστα ἐκεῖ· εἰσῆλθες παροικίαν, μὴ* καὶ κρίσιν κρίναι; νῦν οὐν σε κακώσομεν ἢ ἐκείνους· ἐξέτειναν δὲ οἱ ἄνδρες τὰς χεῖρας καὶ εἰσπάσαντο τὸν λῶτ πρὸς ἑαυτούς, τὴν δὲ θύραν προσέειξαν, καὶ τοὺς ἄνδρας ἐπάταξεν ὠρασία· καὶ παρεληλύθασιν ζητοῦντες τὴν θύραν, καὶ οὐχ εὗρισκον· εἶπεν δὲ κύριος τῷ λῶτ, ἔστι σοί τις ἐν τῇ πόλει ταύτῃ; υἱοὶ ἢ θυγατέρες, ἢ γαμβροί; εἴ τις σοι ἔστιν, ἐξάγαγε αὐτούς, ὅτι ἀπώλλυμεν ἡμεῖς τὸν τόπον τοῦτον, καὶ ἐξελεύσιν λῶτ ἐλάλησεν πρὸς τοὺς γαμβροὺς αὐτοῦ τοὺς εἰληφότας τῆς θυγατέρας αὐτοῦ, κατὰ τὰ ῥήματα ταῦτα λέγων· ἀνάστητε καὶ ἐξέλθατε τὴν πόλιν ταύτην, ὅτι ἐκτίρει κύριος τὸν τόπον τοῦτον· καὶ ἔδοξεν γελοιάζειν ἐνώπιον τῶν γαμβρῶν αὐτοῦ· καὶ ἐγένετο ὡς ὅρθρῳ ἀνέβαιναν, εἶπε σπουδαζον οἱ ἄγγελοι τὸν λῶτ λέγοντες, σπεύσον καὶ ἐξέλθε ἔνθεν. ὅτι οὐ ποιήσωμεν πράγμα ἕως τοῦ ἐξελεθῆν σε· καὶ ἐκράτησαν τῆς χειρὸς τοῦ λῶτ, καὶ τῆς χειρὸς τῆς γυναικὸς αὐτοῦ, καὶ τῶν χειρῶν τῶν δύο θυγατέρων αὐτοῦ, ἐν τῷ φείσασθαι κν αὐτῶν· καὶ ἐξέβαλον αὐτόν* ἔξω καὶ εἶπαν, σώζου τὴν ἑαυτοῦ ψυχὴν εἰς τὸ ὄρος, σώζου, μὴ στραφῇς εἰς τὰ ὀπίσω, μὴ καταλάβῃ σε τὰ κακά. καὶ εἶπεν λῶτ πρὸς κν· οὐ δύνησμαι τοῦ σωθῆναι εἰς τὸ ὄρος, μὴ συμπαραληφθῶ· οὐκ, ἰδοὺ ἡ πόλις αὕτη μικρὴ τοῦ καταφυγεῖν με ἐκεῖ· οὐ μικρὰ ἔστιν, καὶ ζήσεται ἡ ψυχὴ μου· καὶ εἶπεν κς τῷ λῶτ, Ἴδου ἐθαύμασά σου τὸ πρόσωπον, καὶ ἐπὶ τούτῳ, τοῦ μὴ καταστρέψαι τὴν πόλιν περὶ ἧς ἐλάλησας· καὶ νῦν πορεύου, ἰδοὺ διὰ σε, οὐκ ἀποστραφῆσεται ἡ πόλις· διὰ τοῦτο ἐκλήθην τὸ ὄνομα αὐτῆς σιγρῶν. καὶ κς ἔβρεξεν πῦρ παρὰ κν ἐκ τοῦ οὐνοῦ ἐπὶ σόδιμα καὶ γόμορρα. ποῖος ὁδὸν κς ἔβρεξεν πῦρ καὶ θεῖον, παρὰ ποίου κν· βλέπε, ὦ Ἰουδαίε, ὅτι θεὸς ἦν, ἰσχυρὸς ἐξουσιαστής· τῇ μὲν σάρρα ἐπηγγεῖλατο δοῦναι ὡν ἐν γῇρα αὐτῆς καὶ ἔωκεν. τῷ δὲ ἀβραάμ εἶπεν· ὅτι εἰ εὕρω ἕως δέκα δικαίους ἐν σοδομοῖς, μὴ καταστρέψω· τῷ δὲ λῶτ εἶπε κς μὴ στραφῆναι εἰς τὰ ὀπίσω κατὰ νοήν*· τῆς δὲ γυναικὸς παρικοινοσύνης, ἐγένετο στήλη ἁλός, εἰς σημεῖον πάσαις ταῖς γενεαῖς τοῦ αἰῶνος.
- ὁ Ἰουδαῖος εἶπε· περὶ τῶν δύο προσώπων, ὡς καὶ ἐν πρώτοις εἶπον ὁμολογῶ πεπληροφορεῖσθαι· ἀλλὰ ζητῶ, εἰ ἀληθῶς ὁ ἴς οὗτος αὐτός ἐστιν ὁ τότε ὀφθεῖς τῷ ἀβραάμ.

Gen. 19¹⁻²¹.Gen. 19²⁶.

ὁ χριστιανὸς εἶπε· βούλεσαι καὶ ἐν ἐτέρῳ τόπῳ ἀκοῦσαι τῶν δύο προσώπων τὴν γνώσιν, ἵνα μὴ πάλιν τι ἀρνήσῃ;

ὁ ἰουδαῖος εἶπεν· ὁ περὶ τούτου καὶ τὸ πρὶν ἡρνησάμην, ἀλλὰ καθὼς νῦν εἶπον περὶ τοῦ ἱὺ ἀκριβείαν ζητῶ· ὁμως πόθεν ἔχεις εἰπεῖν τι πάλιν;

ὁ χριστιανὸς εἶπε· τῆς ἐξόδου, ἥνικα ἤτήσατο μωϋσῆς ἰδεῖν τὴν δόξαν κυ· γέγραπται γάρ ἐν τῇ ἐξόδῳ οὕτως· καὶ εἶπε μωυσῆς πρὸς κυ, ἰσοῦ κε σύ εἶπας, ὅτι εἶδες χάριν ἐνώπιόν μου, καὶ οἷά σε παρὰ πάντας· οὐδὲ οὐκ ἔδειξάς μοι τίς συναναβήσεται μεθ' ἡμῶν· ἀκούσας δὲ ὅτι αὐτὸς ἐγὼ συμπορεύσομαι ὑμῖν, πάλιν εἶπε μωϋσῆς· εἰ εἶρηκα χάριν ἐνώπιόν σου, ἐμφάνισόν μοι σεαυτὸν, ἵνα σε γνωστῶς καὶ δεῖξόν μοι τὴν δόξαν σου, καὶ εἶπε κε πρὸς μωυσῆν· καὶ τοῦτον σοι τὸν λόγον ποιήσω, εἶρηκας γάρ χάριν ἐνώπιόν μου καὶ οἷά σε παρὰ πάντας.

Ex. 33¹²⁻¹⁵
libete.

Fol. 106
v^o.

Ex. 33¹⁷⁻²⁵.

?lege ἥνικα.

ἐγὼ παρελεύσομαι πρότερόν σου τῇ ἰούθῃ μου, καὶ καλέσω ἐπὶ τῷ ὀνόματι κυ ἐνώπιόν σου, καὶ ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτειρήσω, καὶ εἶπε κε πρὸς μωυσῆν, Οὐ ζυνήζει ἰδεῖν τὸ πρόσωπόν μου, οὐ γάρ μιν ἵδῃ ἄνθρωπος τὸ πρόσωπόν μου καὶ ζήσεται· καὶ εἶπε κε· ἰσοῦ ἐν τόπος παρ' ἐμοί ἐν τῇ πέτρᾳ· καὶ στήσει ἐν τῇ τρυμαλιᾷ τῆς πέτρας, ἡν*, ὃ ἂν παρέλθῃ ἡ ἐξοὰ κυ, καὶ σκεπάσω τῇ χειρὶ μου ἐπὶ σε. ἔως ἂν παρέλθῃ, καὶ ὤψῃ τὰ ὀπίσω μου· καὶ ἐνετείλατο κε τῷ μωυσῇ, λαβεῖναι δύο πλάκας λιθίνας κατὰ τὰς πρώτας· καὶ ἀνελθεῖν εἰς τὸ ὄρος, καὶ ἐποίησεν αὐτῷ μωϋσῆς πάντα ὅσα ἐνετείλατο αὐτῷ κε· καὶ ὅτε ἔγραψεν κε ἐπὶ τὰς πλάκας τὰς λιθίνας τοὺς δέκα λόγους, τότε ἐσελθόντος τοῦ μωυσέως εἰς τὴν τρυμαλιὰν τῆς πέτρας, ἐσκέπασεν κε τῇ χειρὶ κατὰ πρόσωπον μωυσέως· καὶ ἐκάλεσεν κε, ἐν ὀνόματι κυ λέγων· κε ὁ θεός, οἰκτίρων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός· Ἐρωτῶ οὖν σέ, ὦ ἰουδαῖε, σὺ δέ μοι ἀποκρίθητι· ποῖος κε ἐλέγεν, κε ὁ θεός οἰκτίρων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος ποίῳ κω; ποῖος κε ἐκάλεσεν ἐν ὀνόματι, ποίου κυ; εἰς πιστοποίησιν δὲ πάντων τοίτων, ἄκουε τοῦ ἁγίου πνῆς λέγοντος ἐν δαυιδ ὡς· ἥνικα ἐβλήθησαν οἱ ἅγιοι τρεῖς παῖδες ἐν τῇ καμίνῳ τοῦ πυρός, ὧν ἄγγελος τοῦ θεοῦ, ὢν, ἀπέστειλεν κε τῷ μωυσῇ καὶ τοῖς υἱοῖς ἰηλ, οὗτος συγκατήλθεν τοῖς περὶ τὸν ἄζαρίαν εἰς τὴν κάμινον· ὃν ἰδὼν ὁ βασιλεὺς τῶν βαβυλωνίων, καὶ ἐρωτήσας τὴν τῶν τριῶν μόνον παίδων γενομένην ἐν τῇ καμίνῳ εἴσοδον, καὶ ἀκούσας τὸ ἀληθῶς βασιλεὺς* ὁμολόγησεν καὶ αὐτός, καὶ ἐνεφάνησεν τὴν ὀπτασίαν τοῦ τετάρτου λέγων· ὥδε ὁρῶ ἄνδρας τέσσαρας λευκίμηνους καὶ περιπατοῦντας εἰς μέσον τῆς καμίνου, καὶ ἡ ὕψις τοῦ τετάρτου ὁμοία ὑψὺ θυ φανερώς, ὦ ἰουδαῖε.

Ex. 34¹.

Gen. 34⁵.
libere.

Fol. 107
r^o.

Dan. 3²¹.

MS. βασι-
λεῦ.

Dan. 3²⁵.

ὁ ἰουδαῖος εἶπε· καὶ ἐν πρώτοις εἶπον ὅτι ἐπεισάς με περὶ τῶν δύο προσώπων, ἀλλὰ νῦν τὰ περὶ τοῦ ἱὺ τούτου ζητοῦμεν.

ὁ χριστιανὸς εἶπε· καὶ γὰρ εἰ ἔκρυψας τὴν ἀλήθειαν, ἐλεγχθήσῃ πάλιν ὑπὸ πλειόνων ἀποδείξεων ἐκ τῶν θείων γραφῶν [λεγομένων]. Γνωθὶ οὖν, ὦ ἰουδαῖε, ὅτι αἱ θεῖαι γραφαὶ οὐκ ἔκρυψαν τὴν πρς καὶ ἡ καὶ ἁγίου πνῆς ὁμοουσιότητα.

ὁ ἰουδαῖος εἶπε· πάντα ὅσα εἶρηκας ὀρθῶς καὶ κατὰ τάξιν, ὅτι εἰ πάντα ὅσα εἶπαν αἱ θεῖαι γραφαί, περὶ τοῦ ἱὺ τούτου εἶπαν, καὶ ἐπεισθην.

Fol. 107
v^o.

ὁ χριστιανὸς εἶπεν· ὅλον τὸν καιρὸν καὶ πάντα ὅσα εἶπαμεν, περιττῶς εἶπαμεν.

ὁ ἰουδαῖος εἶπεν· εἶπαμεν ἕνεκεν τοῦ ἰπομνήσαί σε ἐκ τῶν καθ' ἡμᾶς εὐαγγελίων, ἐκάστῳ τῶν συμβεβηκότων αὐτῷ· σὺ δὲ πυρέτινας τὸν λόγον εἰς πλάτος, καὶ διὰ τοῦτο ἔως τοῦ νῦν ἐχρονотριβήσαμεν. νῦν δὲ καθὼς ἂν σε ἐρωτήσω, ἀποκρίθητί μοι διὰ βραχέων, οὐδὲν ἄλλο ἐρωτῶμενος, εἰ ὁ ἐν τῇ διαθήκῃ τοῦ νόμου, καὶ ἐν τοῖς προφήταις καταγγελλόμενος χς, οὗτός ἐστιν ὁ ἰς περὶ οὗ ὁ λόγος.

ὁ χριστιανὸς εἶπεν· ὅθεν βούλεσαι ἐρωτῆσαι οὕτως λαλεῖ, ὥς καὶ σὺ ἀληθεῖς ἀποδείξεις λαμβάνων.

ὁ ἰουδαῖος εἶπεν· οὗτος ὁ ὀφθεῖς τῷ ἀβραάμ πρὸς τῇ ἑρῡτῇ τῇ μαμβρῇ, πόθεν δῆλον τοῦτο ποιεῖς ὅτι ἰς οὗτος ἐστιν;

ὁ χριστιανὸς εἶπεν· αὐτὸς ἀβραάμ προειδὼς ἐν πνὶ τὸν ἐξ αὐτοῦ μέλλοντα σαρκουῖσθαι, κατ' αὐτοῦ ὥρκωσεν τὸν ἐπὶ τοῦ οἴκου, ὥστε μὴ λαβεῖν τῷ ἰσαὰκ γυναῖκα χανανίτην· ἰσαὰκ δὲ καὶ ἰακώβ ἠυλόγησαν αὐτάν.

ὁ ἰουδαῖος εἶπε· παρακαλῶ, ἐρμήνευσον ἡμῖν τὰ ἀμφότερα, τὴν τε ἐντολὴν τοῦ ἀβραάμ τὴν σὺν ὅρκῳ ἐνταλθεῖσιν, καὶ τὰς εὐλογίας τοῦ ἰσαὰκ καὶ τοῦ ἰακώβ εἰς αὐτὸν γινομένας ἀκριβῶς λέξον.

Fol. 108
r^o.

ὁ χριστιανὸς εἶπε· προσώχθει μὲν ἀβραάμ τοῖς υἱοῖς καὶ ταῖς θυγατράσιν τῶν χαναναίων κατὰ δύο τρόπους, ἐπισειόμενος δὲ ἀπὸ κῦ θν· λέγων γὰρ αὐτῷ κς, εὐαρέσσει ἐνώπιόν μου, πάι τως ὅτι οὐκ ἄρεστον ἦν τῷ κῶ, ἀβραάμ ἐμίσει. ταῦτα δὲ ἦν τὰ πραττόμενα ὑπὸ τῶν χαναναίων· ἵνα δὲ παρείσῃ τὴν ὀνομασίαν τῆς γῆς, καὶ χωρῶν τοῦ διαμερισμοῦ τῆς ὑπὸ οὐνοῦ. ὥς διεμέρισεν νῶε τοῖς υἱοῖς αὐτοῦ μετὰ τὸν κατακλυσμόν, δώσας αὐτοῖς νόμον, μὴ ἀρπάξαι ἄνῶς τὸν πλησίον αὐτοῦ· καὶ παρέβη ὁ χαναν, ὡς χάμ τὴν ἐντολὴν τοῦ πρς αὐτοῦ καὶ τὸν ὅρκον, ὥρκωσεν γὰρ αὐτούς· εἶχεν μὲν οὖν χαναν τὴν ἁμαρτίαν ταύτην, ὅτι ἤρπαξεν τὴν γῆν τοῦ ἀδελφοῦ αὐτοῦ σὴμ· τοῦ γὰρ σὴμ ὑπῆρχεν κατὰ κληρὸν ἡ γῆ χαναν. ὁ γὰρ χάμ ἐγέννησεν τὸν χούς, ἐξ οὗ οἱ αἰθίοπες· καὶ τὸν στραῖμ*, ἐξ οὗ οἱ αἰγύπτιοι* καὶ τὸν φύθ, ἐξ οὗ οἱ λίβυες* καὶ τὸν χαναν, ἐξ οὗ ἐγεννήθη σιδῶν πρωτότοκος· καὶ ὁ χαναναῖος, καὶ χετταῖος, καὶ εὐαῖος, καὶ ἱεβουσαῖος, καὶ ὁ ἄμορραῖος, καὶ ὁ φερεζαῖος· καὶ ὁ γεργεσαῖος, καὶ ὁ ἀρουκκῖος· καὶ ὁ ἀσενναῖος· καὶ ὁ ἀράδιος, καὶ ὁ σαμαρῖος, καὶ ὁ ἀμαθί· οὗτοι γεννηθέντες ἀπὸ τοῦ χαναν, υἱοῦ χάμ, υἱοῦ νῶε, ἀνέστησαν καὶ καταεδυνάστευσαν τὸν σὴμ, καὶ ἤσαν αὐτοῦ τὴν γῆν. ἔλεγεν δὲ ὁ θς τῷ ἀβραάμ, ὅτι οὕτω πεπληρῶνται αἱ ἁμαρτίαι τῶν ἁμορραίων· ἀπεκδέχεται* γὰρ ὁ θς, πότε

? lege Me-
στραίν.

Fol. 108
v^o.
MS. ἀπεκ-
δέχαιτο.

Gen. 15¹⁶.

ἀποδώσει τὴν γῆν τῷ σὴμ, καὶ λύσει αὐτῶν τὴν κατάραν. οἱ δὲ οὐ συνῆκαν. αὕτη δευτέρα κατάρα τῶν υἱῶν χάμ· πρώτη γὰρ ἦν γεναμένη ὑπὸ τοῦ νῶε· ἡνίκα ἶδεν ὁ χάμ τὴν γύμνωσιν τοῦ πρς αὐτοῦ πεπωκῶτος, ἐξ οὗ ἐφύτευσεν ἀμπελῶνος, μετὰ τὸν κατακλυσμόν· καὶ μὴ σκεπίαςας, ἀλλὰ θεατρίσας αὐτόν· ἐγερθέντος δὲ τοῦ νῶε ἐκ τῆς κραιπάλης καὶ τοῦ ὕπνου, ἔγνω ὅσα ἐποίησεν αὐτῷ χάμ ὁ υἱ αὐτοῦ ὁ νεώτερος, καὶ καταγράσατο αὐτῷ λέγων· ἐπικατάρατος χάμ παῖς, οἰκέτης ἐσται τοῖς ἀδελφοῖς αὐτοῦ· γνοὺς δὲ περὶ τοῦ σὴμ καὶ ἰάφεθ, ὅτι ἐσκέπασαν τὴν γύμνωσιν τοῦ πρς αὐτῶν, εὐλόγησεν αὐτοὺς λέγων, εὐλογητός κς ὁ θς τοῦ σὴμ, καὶ ἐσται χαναν παῖς αὐτοῦ· πλατύνει ὁ θς τῷ ἰάφεθ. καὶ κατοικησάτω ἐν τοῖς σκηνώμασιν τοῦ σὴμ, καὶ ἐσται χαναν παῖς αὐτῶν. ταύτας τὰς δύο καταράς ἔσχεν χάμ. καὶ ἐπὶ τούτοις διῆγεν τοὺς υἱοὺς αὐτῶν, καὶ τὰς θυγατέρας ἐν πυρὶ τοῖς* δαιμονίοις· ταῦτα εἰδὼς ἀβραάμ, οὐκ ἠθέλησεν

Gen. 9²¹.

Gen. 9^{26, 27}.

MS. τοί.

Fol. 109
r^o.

ἢ MS.

λαβεῖν τῷ ἰσαὰκ γυναῖκα ἀπὸ τῶν θυγατέρων χαναν, ἵνα μὴ συνμέτοχον γένηται τὸ σπέρμα αὐτοῦ τῶν κακῶν τούτων· ἦν* γὰρ εὐλογηθεὶς ἰσαὰκ στόματι θυ παντοκράτορος, ἡνίκα τίπος γενόμενος τῷ ἐπ' αὐτοῦ δεσπότῃ ἐσφραγίσθη· ἐξαποστείλας δὲ κς ὁ θς κριόν, ὃν καὶ ἶδεν ἀβραάμ κατεχόμενον τῶν κεράτων ἐν φυτῷ σαβέκ, τοῦτ' ἐστὶν τῆς ἀφέσεως· τὸ γὰρ σαβέκ οὕτως ἐρμηνεύεται ἄφεις· ὃν κριόν καὶ ἀνένεγκεν ἀβραάμ ἀντὶ ἰσαὰκ, τοῦ υἱ αὐτοῦ· εὐλόγησεν δὲ αὐτοὺς κς λέγων τῷ ἀβραάμ, καθ' ἐαυτοῦ οὐνὼν λέγων, λέγει κς· ἡ μὴν εὐλογῶν εὐλογῆσω σε, καὶ πληθύνων πληθυνῶ σε· ὥς τὰ ἄστρα τοῦ οὐνοῦ καὶ ὥς τὴν ἄμμον τῆς γῆς, ἀνθ' ὧν ὑπηρεύσας τῆς ἐμῆς φωνῆς. ταύτην τὴν εὐλογίαν ἔδωκεν ἰσαὰκ τῷ ἰακώβ ἐν δισσοῖς· καὶ

Gen. 22¹⁷.

ἰακῶβ τῷ ἰουδα. ὁ δὲ μωσῆς οὕτως εἶπε περὶ ἑν τούτου, ὅτι προφῆτην ὑμῖν ἀναστήσει κῆ ὁ ἤς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσατε κατὰ πάντα ὅσα ἂν λαλήσει ὑμῖν. διὰ δὲ τοῦ δαδ, καὶ ἱεμαρτυρίαν ἱεμαρτύρατο ἡμᾶς λέγων· ἄκουσον, λαὸς μου, καὶ ἱεμαρτυροῦμαι· ἰηλ, εἰν ἀκούσης μου, οὐκ ἔστιν ἐν σοὶ ἡ πρόσφαιτος¹, οὐδέ προσκυνήσεις θεῷ ἄλλοτρίῳ· ἐγὼ γάρ εἰμι κῆ ὁ ἤς σου, ὁ ἀναγιγών σε ἐκ γῆς αἰγύπτου· πλάτυνον τὸ στόμα σου καὶ πληρώσω αὐτό. πάλιν δὲ ἡσαΐας λέγει· ἐγὼ ἤς πρῶτος, καὶ εἰς τὰ ἐπερχόμενα ἐγὼ εἰμί· καὶ γε ἐν τῷ ἱερεμῷ οὕτως γέγραπται· οὗτος ὁ ἤς ἡμῶν. οὐ λογισθήσεται ἕτερος ἀντ' αὐτοῦ. ἐξεύρεν πᾶσαν ὁδὸν ἐπιστήμης· καὶ ἔδωκεν αὐτὴν ἰακῶβ τῷ παιδί αὐτοῦ. καὶ ἰηλ τῷ ἡγαπημένῳ ὑπ' αὐτοῦ· μετὰ ταῦτα ἐπὶ τῆς γῆς ὤφθη καὶ τοῖς * ἀγγέλοις * ἀνοῖς συνανεστράφη.

ὁ ἰουδαῖος εἶπεν· τὰς εὐλογίας τοῦ ἰσαὰκ καὶ τοῦ ἰακῶβ καὶ ἐν τοῖτοις θέλω * γινῶναι, εἰς τίνα πληρούμενα * αὐτὰ νοεῖς, εἰς ἕκαστον τῶν εὐλογηθέντων, λέγω δὴ ἰακῶβ καὶ ἰουδαν, ἢ εἰς ἕτερον τινά;

ὁ χριστιανὸς εἶπεν· εἰς τὸν ἰακῶβ καὶ ἰουδαν οὐδὲν τούτων * συνέβη, εὐλόγησεν γὰρ ἰσαὰκ τὸν υἱὸν αὐτοῦ, καὶ οὐκ ἐγένετο οὕτως· καὶ στηρίξας αὐτὸν σίτω καὶ ὄνῳ, πῶς ἀπὸ τὸς ἰακῶβ εἰς αἰγύπτου κατέβη διὰ τὸν λιμόν· πῶς δὲ ὁ υἱὸς αὐτοῦ εἰς δοῦλον ἐπράθη, ὃν κατέστησεν κῆ τῶν ἀδελφῶν αὐτοῦ· καὶ ἐκ κῆ ἦν ἰακῶβ τοῦ ἡσαΐ, πῶς ἤρχετο κῆ λέγων· ἐξελοῦ με, κῆ, ἐκ χειρὸς ἡσαΐ τοῦ ἀδελφοῦ μου, ὅτι φοβοῦμαι ἐγὼ αὐτόν. ὁ κῆ τὸν δοῦλον φοβεῖται;

ὁ ἰουδαῖος εἶπεν· τί οὖν; ψεύδεται ἡ γραφὴ εὐλογοῦσα αὐτόν;

ὁ χριστιανὸς εἶπε· μὴ γένοιτο· οὐ ψεύδεται· πάντα γὰρ ἀληθῆ εἶπεν ἡ γραφὴ· ἄκουσον δὲ τῆς γραφῆς λεγούσης, ὅτι ὡσφράνθη ὁ ἰσαὰκ τὴν ὁσμὴν τῶν ἱματίων τοῦ ἰακῶβ· τὰ δὲ ἱμάτια ἂ ἐφόρει τότε ὁ ἰακῶβ τοῦ ἡσαΐ ἦσαν· καὶ φησὶν ἰσαὰκ· ἰδοὺ ὁσμὴ τῶν ἱματίων τοῦ υἱοῦ μου, ὡς ὁσμὴ ἰγροῦ πλήρης, ὃν εὐλόγησεν κῆ. καὶ βλέπων μεν περὶ τῶν ἱματίων εἶπε τὴν ὁσμὴν εἶναι, τότε ταῦτα εἶναι τὰ ἱμάτια τὰ διὰ ἡσαΐου λεχθέντα περὶ τῶν εἶπεν, ἀγαλλιάσεται ἡ ψυχὴ μου ἐπὶ τῷ κῆ· ἐνέδυσέν με γὰρ ἱματίων ὄριου, καὶ χιτῶνα εὐφροσύνης περιέβαλόν με· ὡς νυμφίῳ περιέθηκεν μοι μίτραν, καὶ ὡς νύμφην κατεκόσμησέν με κόσμῳ. ἡ γὰρ ὁσμὴ τῶν ἱματίων ἐστίν, περὶ ἧς ὁσμῆς εἶπε δαδ, ὡς μύρον ἐπὶ κεφαλῆς, τὸ καταβαίνειν ἐπὶ τὴν ὡάν τοῦ ἐνδύματος αὐτοῦ. ὁ δὲ σολομών ἐν τοῖς ᾄσμασιν λέγει, κατέβη ὁ ἀδελφιδὸς μου εἰς κῆπον αὐτοῦ, ἐτρέψεν πᾶσαν ἀκρόρυσαν, ἀρωματίων αὐτοῦ. ἡσαΐας δὲ ὁ προφῆτης οὕτως λέγει περὶ τῆς ὁσμῆς ταύτης· φάγονται οἱ ἐκλεκτοὶ μου ἐπὶ τὸ ὄρος τὸ ἅγιόν μου, φάγονται εὐφροσύνην, πίνονται οἶνον, κρίνονται μύρα.

ὁ ἰουδαῖος εἶπε· πάντα ὅσα ἐρμηνεύειν δοκεῖς, ἐπικεκαλυμμένως λέγεις, καὶ οὐ δηλαυγῶς * ἀλλ' εἰ * δοκεῖ σοι ἐν παρρησίᾳ ἡμῖν αὐτὰ δῆλωσον.

ὁ χριστιανὸς εἶπεν· οὐκ ἔστιν σοὶ νῦν παρρησία ἀκούσαι· ἀκούσει δέ, ὅτ' ἂν ὁ κῆ θελήσει.

ὁ ἰουδαῖος εἶπε· κ' ἂν δι' ἐμέ μὴ εἶχες βουλὰς εἰπεῖν αὐτά, ἀλλὰ κ' ἂν διὰ τοὺς παρόντας φανέρωτον αὐτά.

ὁ χριστιανὸς εἶπεν· οὗτοι πάντες ὅσοι ἐξ αὐτῶν χριστιανοὶ τυγχάνουσιν, ἐκ τῶν τοσούτων ἀποδείξεων * γινώσκουσι πάντως.

ὁ ἰουδαῖος εἶπεν· κᾶν τὴν ἐπὶ τὸν ἰουδαν εὐλογίαν φανέρωσον ἡμῖν.

ὁ χριστιανὸς εἶπε· καὶ ἡ ἐπὶ τὸν ἰουδαν γενομένη εὐλογία οὐκ εἰς τὸν ἰουδαν αὐτὴ ἐπληρώθη, ἀλλ' ἐπὶ τὸν ἱν· λέγει γὰρ ἡ γραφὴ οὕτως· ἰωῦα, σέ ἀνέστ[α]σαν οἱ ἀδελφοὶ σου, αἱ χεῖρές Gen. 49⁷⁻¹².

¹ Apud mg. sc. pr. m. σχ. ἀρτίως . . σομ . . νε . . τί γενόμενος. ubi puncta litterae deletae.

Fol. 109
v^o.

ἀγγέλοις
del. vult.

θείων MS.
ἐστιν ἀ-
πληρούμενα
MS.
τούτω MS.

Fol. 110
r^o.

Fol. 110
v^o.

MS. διαν-
γῶς.
MS. ἡ.

litt. sex legi
nequeunt.

Deut. 18¹⁵.

Gen. 43³.
Ps. 80⁷.

Is. 44⁶.

Bar. 3²⁶⁻³⁸.

Gen. 32¹¹.

Gen. 27²⁷.

Gen. 27²⁷.

Is. 61¹⁰.

Ps. 132³.

Cant. 5¹
libere.

Is. 65⁹ ff.
libere.

Fol. 111
r^o.

σου ἐπὶ νώτου τῶν ἐχθρῶν σου, καὶ προσκυνήσουσιν σοι οἱ υἱοὶ τοῦ πρς σου· ἀνέβης ἐκ βλαστοῦ, υἱέ μου· ἀναπεσὼν ἐκοιμήθης ὡς λέων, καὶ ὡς σκύμνος· τίς ἐρερεῖ αὐτόν; ἕως ἔλην ὃ, ἀπὸ-
κεῖται, καὶ αὐτὸς προσδοκία ἐθνῶν, δεσμεύων πρὸς ἄμπελον τὴν ὄνον αὐτοῦ, καὶ τῇ ἑλικί τῆς
ἀμπελὸς τὸν πῶλον τῆς ὄνου αὐτοῦ· χαρποποιοὶ οἱ ὀφθαλμοὶ αὐτοῦ ἀπὸ οἴνου, καὶ λευκοὶ οἱ
ὀδόντες αὐτοῦ ἡ γάλα· εἰ μὲν οὐκ ἐπληρώθη ταῦτα πάντα ἐπὶ τὸν ἱν, ὃ Ἰουδαίε, ἔχε με ὡς
πάντοτε ψευδόμενον.

ὁ Ἰουδαῖος εἶπεν· εἰπέ ἡμῖν πῶς ἐπληρώθη.

MS. λία.

Cf. Is. 9^o.

ὁ χριστιανὸς εἶπε· τὸ μὲν ἐν πρώτοις, οὐκ ἀνέβη ὁ Ἰούδας ἐκ βλαστοῦ· προσθείσα γὰρ
φησὶν ἡ λεία*, ἔτεκεν ὡν τέταρτον τῷ ἱακῶβ. καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰούδαν, πῶς οὖν; Gen. 29³².
ἐκ βλαστοῦ γὰρ οὗτός ἐστιν κατὰ τὸν ἡσαΐαν τὸν λέγοντα· ὅτι παιδίον ἐσθιέσεται ὑμῖν καὶ ἡ μηρ
αὐτοῦ ἄνδρα οὐ γνώσεται· καὶ πάλιν, ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται ὡν, καὶ καλέ- Is. 7¹⁴.
σουσιν τὸ ὄνομα αὐτοῦ ἐμμανουήλ.

Cf. § 32.

ὁ Ἰουδαῖος εἶπεν· ἰδοὺ, ἡ νεάνις εἶπεν ἡσαΐας· μὴ ἡ παρθένος;

ὁ χριστιανὸς εἶπεν· εἰ μέντοι νεάνις εἶπε, νεάνις ἐν τῷ ἑβραϊκῷ ἐστίν· ἵνα δὲ καὶ οὕτως
συμπεριενεχθῶ σοι, ἡ νεάνις παρθένος ἐρμηνεύεται· φησὶ γὰρ ἐν τῷ δευτερονομίῳ· εἰν εἰευρών
ἀνὸς παρθένον, νεάνιν ἐν τῷ ἄγγρῳ, καὶ ταπεινώσει αὐτὴν βιασόμενος, καὶ γνωσθῇ τῷ πρὶ καὶ
τῇ πρὶ αὐτῆς, δώσουσιν αὐτῷ αὐτὴν εἰς γυναῖκα· ἐάν δὲ ἀνανεύων ἀνανεύσει, λιθοβολία λιθο-
βολήσωσιν αὐτόν καὶ ἀποθάνηται, ὅτι ἐποίησεν βδέλυγμα ἐν ἰλημ. τῇ δὲ νεάνι(δι) οὐ ποιήσεται
οὐδέν· ἔκραξεν γὰρ ἡ νεάνις, καὶ οὐκ ἦν ὁ ἐξαυρούμενος αὐτὴν· γινώθι οὖν, ὃ Ἰουδαίε, ὅτι ἡ
νεάνις καὶ ἡ παρθένος, ἐν ἐστίν· περὶ δὲ οὗ* ἡμῖν ὁ λόγος, πάλιν δανιὴλ τιμηθέντα ἐξ ὅρου
ἀνευ χειρῶν, εἶδεν αὐτόν· καὶ πατάξαντα τὴν εἰκόνα τὴν ἐπὶ τοὺς πόδας τοὺς σιδηροὺς καὶ
ὀστρακίνοους· καὶ ἐλέπτυνεν αὐτοὺς εἰς πάντα· τὸ* ὀστρακον, τὸν σίδηρον, τὸν χαλκόν, τὸν
ἄργυρον, τὸν χρυσόν, καὶ ἐποίησεν αὐτὰ ὡσεὶ κοριοτύν, ἀπὸ ἄλωνος θερινήας· καὶ ἐξῆρεν αὐτὰ τὸ
πλῆθος τοῦ πνς· καὶ τόπος οὐχ ἐνέβη αὐτοῖς. ὁ γὰρ Ἰς αὐτὸς ἐλθὼν εἰς τὸν κόσμον ἐξῆρεν
πάντα τὰ εἰδῶλα ἀπὸ τῆς γῆς κατὰ τὸ γεγραμμένον· καὶ ἐξῆρεν τὰ ὀνόματα τῶν βασιλέων ἀπὸ
τῆς γῆς· καὶ οὐκ ἔσται αὐτῶν μνεία. ταῦτα ἐλάλησαν οἱ προφῆται διὰ τὸν ἐκ βλαστοῦ
ἐλθόντα ἱν.

Fol. 111
v^o.

οὖν MS.

τὸν MS.

ὁ Ἰουδαῖος εἶπε· πῶς οὖν πᾶσαι θέλουσιν αἱ γραφαὶ τὸν ἱν τοῦτον, ὡν δαδ καλεῖσθαι
αὐτόν, ἀλλὰ καὶ ἐν τοῖς καθ' ὑμᾶς εὐαγγελίοις, εὐρίσκομεν τοὺς τυφλοὺς κράζοντας αὐτῷ, καὶ
τὴν χανανέαν τὸ ὃ ὡε δαδ λέγοντα;

MS.

λεγωῖτα.

Fol. 112

r^o.

συ MS.

ὁ χριστιανὸς εἶπεν· εἰπέ τὸ ἀσφαλέστερον καὶ βεβαιότερον, ὃ Ἰουδαίε· τὰ γὰρ πᾶνα ἔκραζον,
εἰ τί ἡμῖν καὶ σοὶ*, ὡε δαδ; ἅλθεος πρὸ καιροῦ βιασάνισαι ἡμᾶς; οἰδᾶ σε τίς εἰ ἔκραζον θς ὡε
τοῦ θυ.

Mat. 8²².

ὁ Ἰουδαῖος εἶπε· κἀγὼ διὰ ταύτας τὰς φωνάς, ἐρωτῶ σε, πῶς οὖν ὡε θεοῦ ἐστίν;

post νόμφ

apud mg.

add. καὶ

προφήταις

pr. m.

ὁ χριστιανὸς εἶπεν· ἔδει πληρωθῆναι τὰ ἐν νόμφ* γεγραμμένα· τῷ γὰρ ἄβραμ ἐρρήθη ἐν
τῷ σπέρματί σου ἐνευλογηθήσονται πάντα τὰ ἔθνη τῆς γῆς· καὶ τῷ δαδ πάλιν· τῷ ἐκ καρποῦ Gen. 26⁴.
τῆς κοιλίας σου, θήσομαι ἐπὶ τοῦ θρόνου μου· τῶν οὖν ἀμφοτέρων πληρῶν τὴν ἐπαγγελίαν ὁ θς,
ἀνέστησεν τοῦτον τὸν ἱν τὸν διὰ ἡσαΐου καταγγελθέντα, τὸν ἐκ τῆς ρίζης τοῦ Ἰησοῦ τὸ κατὰ
σάρκα, ὃν ἐπλησεν ὁ θς πᾶν σοφίας, πᾶν ἰσχύος, πᾶν δυνάμειος, πᾶν γνώσεως, πᾶν εὐσεβίας, πᾶν
ἀληθείας, πᾶν συνέσεως, πᾶν φόβου θυ· οὐ κατὰ τὴν δοξαν ἔκρινεν, οὐτε κατὰ τὴν λαλῆν Is. 11²⁻⁵.
ἤλφεν, ἀλλ' ἔκρινεν δικαιοσύνην· καὶ ἐς τὴν ἀλήθειαν, εἰλημένος* τὰς πλευρὰς αὐτοῦ, καὶ
δικαιοσύνην τὴν ὁσφύν αὐτοῦ· οὗτός ἐστιν· ἡ ἀλήθεια ἡ ἀνατεῖλαισα ἐκ τῆς γῆς τὸ κατὰ σάρκα, Ps. 84¹².

MS.

ἡλιμμένος.

Fol 112
vⁿ.

δικαιοσύνην ἐξ ἐκ τοῦ οὐνοῦ ἐκείνησιν κατὰ πάντα· καὶ οὗτός ἐστιν ὁ ἐκ σπέρματος ἀβραὰμ καὶ
 διατὸ κατὰ σάρκα· ἀβραὰμ ἐγέννησεν τὸν ἰσαάκ· ἰσαάκ δὲ ἐγέννησε τὸν ἰακώβ· ἰακώβ δὲ
 ἐγέννησε τὸν ἰούδαν καὶ τοὺς ἀδελφούς αὐτοῦ. ἰούδας δὲ ἐγέννησε τὸν φαρὲς καὶ τὸν ζαρά· ἐκ
 τῆς θυμάρ· φαρὲς δὲ ἐγέννησε τὸν ἐσρώμ· ἐσρώμ δὲ ἐγέννησε τὸν ἀράμ· ἀράμ δὲ ἐγέννησε τὸν
 ἀμιναιδάμ· ἀμιναιδάμ δὲ ἐγέννησεν τὸν νιασσών· νιασσών δὲ ἐγέννησε τὸν σαλμών· σαλμών δὲ
 ἐγέννησε τὸν βοούζ· βοούζ δὲ ἐγέννησε τὸν ἰωβήδ ἐκ τῆς ρούθ· ἰωβήδ δὲ ἐγέννησε τὸν ἰεσσαί·
 ἰεσσαί δὲ ἐγέννησε τὸν δαβὶδ τὸν βασιλέα· δαβὶδ δὲ ἐγέννησε τὸν σαλομώνα ἐκ τῆς τοῦ
 οὐρίου· σαλομών δὲ ἐγέννησε τὸν ῥοβοάμ· ῥοβοάμ δὲ ἐγέννησε τὸν ἀβιά· ἀβιά δὲ ἐγέννησε τὸν
 ἀσάφ· ἀσάφ δὲ ἐγέννησε τὸν ἰωσαφάτ· ἰωσαφάτ δὲ ἐγέννησε τὸν ἰωράμ· ἰωράμ δὲ ἐγέννησε
 τὸν ὀζίαν· ὀζίας δὲ ἐγέννησε τὸν ἰωθὰμ· ἰωθὰμ δὲ ἐγέννησε τὸν ἄχαζ· ἄχαζ δὲ ἐγέννησε τὸν
 ἐζεκίαν· ἐζεκίας δὲ ἐγέννησε τὸν μανασσῆ· μανασσῆ δὲ ἐγέννησε τὸν ἀμώς· ἀμώς δὲ ἐγέν-
 νησε τὸν ἰωσίαν· ἰωσίας δὲ ἐγέννησε τὸν ἰεχονίαν καὶ τοὺς ἀδελφούς αὐτοῦ, ἐπὶ τῆς μετοικεσίας
 βαβυλωνος· μετὰ δὲ τὴν μετοικεσίαν βαβυλωνος, ἰεχονίας ἐγέννησε τὸν συλαθιήλ· συλαθιήλ
 δὲ ἐγέννησε τὸν ζορομβάβελ· ζορομβάβελ δὲ ἐγέννησε τὸν ἀβιοῦδ· ἀβιοῦδ δὲ ἐγέννησε τὸν
 ἐλειακίμ· ἐλειακίμ δὲ ἐγέννησε τὸν ἀζώρ· ἀζώρ δὲ ἐγέννησε τὸν σαδώκ· σαδώκ δὲ ἐγέννησε τὸν
 ἀχείμ· ἀχείμ δὲ ἐγέννησε τὸν ἑλιούδ· ἑλιούδ δὲ ἐγέννησε τὸν ἐλεάζαρ· ἐλεάζαρ δὲ ἐγέννησε
 μαθάν· μαθάν δὲ ἐγέννησε τὸν ἰακώβ· ἰακώβ ἔξ ἐγέννησεν τὸν ἰωσήφ τὸν μνηστευσάμενον
 μαριάμ, ἐξ ἧς ἐγεννήθη ὁ χς ὁ υἱ τοῦ θυ· τοῦτο καὶ εἶπεν ἰακώβ ὅτι ἐκ βλαστοῦ, υἱ μου, Gen. 49⁹.

Fol. 113
r.

οὕτως MS.

ὁ ἰουδαῖος εἶπεν· οὗτος * ὁ ἱς ἐστιν ὁ ἐκ βλαστοῦ.
 ὁ χριστιανὸς εἶπεν· οὐχ ὡς εὐμορφον καὶ ὥραϊον τῇ ὄψει ὄντα εἶπε περὶ αὐτοῦ, τοῦτο, ἐκ
 βλαστοῦ, υἱέ μου, ἀνέβης, ἀλλὰ διὰ τὸ χωρὶς συνουσίας μου προελθεῖν αὐτὸν ἐκ παρθένου ἁγίας·
 ὡς δὲ σὺ παρήγαγες περὶ τοῦ πάθους αὐτοῦ, εἶπεν ὁ προφήτης· οὕτως γὰρ λέγει· ἀνγγελίαμεν Is. 53²⁻⁴.
 ἐνώπιον αὐτοῦ ὡς παιδίον*, ὡς ρίζα ἐν γῇ διψώσῃ· καὶ ἴδαμεν αὐτὸν καὶ ἰδοὺ οὐκ εἶχεν
 κάλλος· ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον καὶ ἐκλείπον παρὰ πάντας ἄνους· * ἐν πληγῇ ὢν, καὶ
 εἰδώς φέρειν μυαλίκιαν· ἀπέστραπται γάρ τὸ πρόσωπον αὐτοῦ ἐξ ἀδικίας, ἠτιμώσθη καὶ οὐκ
 ἐλογίσθη· αὐτοῖς τίς ἡμάρτιας ἡμῶν φέρει· καὶ περὶ ἡμῶν οὐκ ἀνύεται· ὡς πρόβατον ἐπὶ σφαγῇν Is. 53⁷⁻⁹.
 ἤχθη· καὶ ὡς ἀγνός ἐναντίον τοῦ κτήρατος αὐτὸν * ἄφωνος, οὕτως οὐκ ἀνίγει τὸ στόμα αὐτοῦ
 ἐν τῇ ταπεινώσει αὐτοῦ, ἡ κρίσις αὐτοῦ ἤρθη· τὴν δὲ γενεάν αὐτοῦ τίς διηγήσεται, ὅτι αἰρεται
 ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ· καὶ μετὰ ἁνθῶν ἐλογίσθη, ἀπὸ τῶν ὀνομίων τοῦ λαοῦ μου ἤχθη εἰς
 θάνατον· καὶ ζώσω τοὺς πονηροὺς ἀντὶ τοῦ θανάτου αὐτοῦ· ὅτι ἡμάρτιαν οὐκ ἐποίησεν, οὐδὲ
 εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ.

ὡ παιδίω
 MS.
 MS. ἀνός.
 Fol. 113
vⁿ.
 MS. αὐτῶν.

ὁ ἰουδαῖος εἶπε· πάντα ὅσα ὑπὸ τὸν οὐνὸν ἔθνη ἐστίν, γινώσκουσιν ὅτι κς ὁ θς τῶν πρῶν
 ἡμῶν διέθετο ἡμῖν διαθήκην ἐν χωρῇ ἐν αἵματι· καὶ εἶπεν κς ὁ θς· ὃς ἂν διασκεδάσει τὴν διαθήκην
 μου ταύτην, θανάτῳ ἀποθάνειται, ὅτι τὴν διαθήκην μου διεσκεδάσεν· αὐτὸ τε τὸ βιβλίον τοῦ
 νόμου ἐράντισεν, καὶ τὴν σκηνήν, καὶ πάντα τὰ σκεύη αὐτῆς· καὶ τὸν λαὸν ὁμοίως ἐράντισεν
 λέγων· τοῦτο τὸ αἷμα τῆς διαθήκης, ἧς ἔθετο κς ὁ θς ἡμῶν πρὸς ἡμᾶς, καὶ σὺ λέγεις νῦν ὅτι
 διασκεδάξει κς τὴν διαθήκην αὐτοῦ;

Cf. I.e. 26¹⁵.Gen. 17¹⁴.Rom. 9¹⁸⁻²¹.Exod. 24⁸.

ὁ χριστιανὸς εἶπε· διὰ γὰρ τοῦτο μεμφόμενος ἡμᾶς ὁ θς, ὅτι ἐγκατελείπατε τὴν διαθήκην
 αὐτοῦ, καὶ τὸν νόμον αὐτοῦ, καὶ ἐλατρεύσατε θεοὺς ἐτέροις, καὶ μεμφόμενος ἡμᾶς κς ὁ θς· διὰ
 ἱερεμίαν τοῦ προφήτου λέγει· καὶ συνελέσω ἐπὶ τὸν οἶκον ἰηλ καὶ ἰούδα, διαθήκην κτανήν, οὐ
 κατὰ τὴν διαθήκην ἣν * διεθέμην τοῖς πατράσιν ὑμῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς

Fol. 114
rⁿ.

ἡ MS.

Jer. 38¹¹⁻³¹.

αὐτοῖς ἐξαγαρεῖν αὐτοὺς ἐκ γῆς αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμεναν τῇ διαθήκῃ μου· καὶ γὰρ ἠθέτησα αὐτῶν, λέγει κς· ὅτι ἄλλη ἡ διαθήκη ἦν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει κς· δι' οὓς νόμους μου εἰς διάνοιαν αὐτῶν, καὶ ἐπὶ στήθεος καρδίας αὐτῶν γράψω αὐτούς· καὶ ἔσομαι αὐτῶν ἥ, καὶ αὐτοὶ ἔσονται μοι λαός, λέγει κς. *ὁμοίως δὲ καὶ διὰ τοῦ ὡσιέ μεμφόμενος ὑμᾶς λέγει·* εἶπατε τῷ ἀδελφῷ ὑμῶν οὐ λαός μου, καὶ τῇ ἀδελφῇ ὑμῶν οὐκ ἠλεμένη· κρίθητε πρὸς τὴν ἡμέραν ὑμῶν, κρίθητε, ὅτι αὐτὴ οὐκ ἐμὴ, κύριός οὐκ ἀνὴρ αὐτῆς· ὅτι ἐκπορνεύουσα ἐξέπορευεν ἀπὸ ὧποθεν κῷ, καὶ ἐπορεύθη ὀπίσω τὴν βαλὶμ· καὶ ἐμοὶ ἐπελάθετο, λέγει κς παντοκράτωρ. *περὶ δὲ ὑμῶν τῶν ἐθνῶν οὕτως λέγει διὰ τοῦ αὐτοῦ προφήτου·* καὶ ἔσται ἐν τῷ τόπῳ ᾧ ἐρρήθη αὐτοῖς ὁ λαός μου ὑμεῖς ἐκεῖ κληθήσονται καὶ αὐτοὶ υἱοὶ τοῦ ζώντος· καὶ πάλιν ἐν ἐτέρῳ τόπῳ ὁ αὐτὸς προφήτης λέγει, καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ, λέγει κς, διαθήσομαι αὐτοῖς διαθήκην μετὰ τῶν πετεινῶν τοῦ οὐνοῦ καὶ τῶν θηρίων τῆς γῆς. καὶ μετ' ὀλίγον λέγει· καὶ ἐρῶ, τὸ οὐ λαός μου ὑμεῖς, καὶ αὐτὸς ἐρεῖ κς ὁ ἥς μου εἰ σύ. καὶ δὴ μωυσῆς περὶ ὑμῶν τῶν ἐγκαταλειπομένων τὸν κῷ, καὶ περὶ ὑμῶν τῶν ἐξ ἐθνῶν ἐπιστρεφάντων πρὸς κῷ, οὕτως εἶπε λέγων, αὐτοὶ παρεῖλθόν με ἐπ' οὐ θεῶ, παρώργισάν με ἐν τοῖς εἰδώλοις αὐτῶν· κύριός παραζηλώσω αὐτούς, ἐπ' οὐκ ἔθνη, ἐπ' ἔθνη ἀσυνέτω παροργιῶ αὐτούς.

Hos. 2^{1, 2}.
Hos. 2^{13, 14}
libere.

Hos. 1¹⁰.

Hos. 2¹⁴.

Hos. 2²³.

Fol. 114
v^o.

ὁ ἰουδαῖος εἶπε· τοῖς υἱοῖς ἡλ παρήγγειλεν κς ὁ θς διὰ μωυσέως, ὥστε μὴ συναναμίγνυσθαι τοῖς ἔθνεσιν· καὶ πῶς ταῦτα ἄρα ἐν κρυπτῷ ἐλάλησεν;

ὁ χριστιανὸς εἶπεν· αὐτὸς κς ὁ θς εἶπε τῷ μωυσῇ περὶ τῆς σκληροκαρδίας ὑμῶν καὶ ἀπειθείας. καὶ διὰ σκορπισμοῦ λέγων αὐτῷ· ἰδοὺ σύ τελευτᾷς, καὶ ἀναστῆς ὁ λαός οὗτος μετὰ σε, ἐκπορνεύουσιν ὀπίσω θεῶν ἐτέρων· καὶ ἐγκαταλείψουσιν με καὶ πορευθέντες λατρεύουσιν θεοῖς ἀλλοτρίοις, καὶ θυμωθήσονται αὐτοῖς· καὶ διασκορπιῶ αὐτοὺς εἰς τοὺς τέσσαρας ἀνέμους τοῦ οὐνοῦ· μὴ οὐκ ἐγένετο ὑμῖν ταῦτα; τάχα ἐγένετο· διὰ γὰρ τοῦ[το] μωυσῆς κοπτόμενος ὑμᾶς, καὶ ὀδυρόμενος, διεμαρτύρατο ἐν τῷ δευτερονόμιῳ ταῦτα ἐξαίρετως δὲ ἐν τῇ ᾠδῇ· καὶ δὴ περὶ τῶν ἐθνῶν ἐν αὐτῇ εἶπεν· θεωρῶν γὰρ τὴν πρὸς θν ἐπιστροφὴν ἔλεγεν· εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ καὶ ἐνισχυσάτωσαν αὐτῷ πάντες υἱοὶ θν· ὑμᾶς δὲ ὀνειδίζων περὶ τῶν εἰδώλων, οἷς ἐλατρεύσατε ἔλεγεν, ποῦ εἰσὶ οἱ θεοὶ αὐτῶν, ἐφ' οἷς ἐπεποιθείσαν ἐπ' αὐτοῖς· ὦν τὸ στήαρ τῶν θυσιῶν αὐτῶν ἐσθίετε καὶ πίνετε τὸν οἶνον τῶν σπονδῶν αὐτῶν· ἀναστήτωσαν καὶ βοηθήσάτωσαν ὑμῖν καὶ γεννηθήτωσαν ὑμῶν σκεπασταί.

Deut. 31¹⁶.

Deut. 32¹⁹.

Deut. 32^{17, 38}.

Fol. 115
r^o.

ὁ ἰουδαῖος εἶπε· μετὰ τὸ διασαφηνίσαι ἡμῖν ταῦτα πάντα, μωυσῆς μὲν ἐτελεύτησεν· διὰ δὲ προστάγματος κῷ, ὅς τοι ναυή, κατεκληροδότησεν τὴν γῆν τῷ ἡλ, καὶ πῶς σύ λέγεις ὅτι οὐκ ἔδωκεν ἡμῖν τὴν γῆν;

ὁ χριστιανὸς εἶπεν· οὐκ εἶπον ὅτι οὐκ ἐλάβετε τὴν γῆν· ἀλλὰ λαβύντες τὰς παρὰ θν γεγραμμένας* ἐπαγγελίας εἰς ὑμᾶς, ὑμεῖς ἡθετήσατε τὸν κῷ· καὶ ὀργισθεὶς κς ὑμῖν, διεσκορπίσεν ὑμᾶς, εἰς πᾶν ἔθνος τῆς γῆς· περὶ γὰρ τῆς τῶν ἐθνῶν γενομένης ὑπὸ κῷ σπῆας, οὕτως εἶπε διὰ ὡσιέ, ἅμα καὶ πρὸς ὑμᾶς τοὺς καταφρονητὰς λέγων, ἴδετε οἱ καταφρονηταὶ καὶ θαυμάσατε· καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ὃ οὐ μὴ πιστεύετε, ἐάν τις ἐκδιηγῆται ὑμῖν.

Hab. 1⁵.

Fol. 115
v^o.
? ἐτύμα.
? ἐν τῷ.

ὁ ἰουδαῖος εἶπεν· ὡς ἡθελήσατε, οἱ χριστιανοὶ διεστρέψατε τὰς γραφάς· πολλὰ γὰρ κεφάλαια ἐκ διαφόρων βιβλίων ὠνίμασας, ἃ οὐ περιέχει ἐν τῷ * ἐτῶ * ἑβραϊκῷ, ἀλλ' * ἐτῶ * ἑλληνικῷ μόνον, καὶ ἐπὶ τοῖτο ἡθέλουν γινῶναι, διὰ τί τοῦτο; μήποτε ἀληθῶς οἱ χριστιανοὶ, ὡς ἡθελήσατε διεστρέψατε τὰς γραφάς;

ὁ χριστιανὸς εἶπε· καλῶς ἔρωτᾷς ἀγνοῶν ἀληθῶς ἀκριβῶς τὴν εἰς τὰς θείας γραφάς
 γενομένην ὑπὸ τοῦ ἀκύλα τοῦ ἐρμηνευτοῦ ἐπιβουλὴν, μᾶλλον δὲ εἰς ἑαυτὸν τὴν βλάβην
 ? lege ἤπερ. ἀπεινέγκας εἰς περ* ταῖς ἀγίας γραφαῖς καθὼς ἔδοξεν αὐτῷ· οὗτος γὰρ ὁ ἀκύλας τὰς περὶ
 παραλήψω-
 μεν MS. χν μαρτυρίας θέλων ἀποκαλύψαι, τῷ τεσσαρακοστῷ ἔτει τῆς ζωῆς, τὰ τῶν ἑβραίων γράμματα
 καὶ γλῶτταν ἐκμαθὼν, διέστρεψεν τὰς γραφάς· ἵνα δὲ μὴ παραλείψωμεν* τὴν τῶν οἱ
 ἐρμηνευτῶν πρὸς πτολεμαῖον γενομένην ἐρμηνείαν, καὶ εἴθ' οὕτως τὴν περὶ ἀκύλαν ζήτησιν
 ποιησώμεθα· ὁ γὰρ ἀλέξανδρος ὁ μακεδόνων βασιλεὺς μέλλων τελευτᾶν διεῖλεν τὴν βασιλείαν
 αὐτοῦ τέσσαρσιν συντρόφοις αὐτοῦ· λέγω δὴ ἀντιόχῳ, καὶ φιλίππῳ, καὶ σελεύκῳ, καὶ
 πτολεμαίῳ. οὗτος ὁ πτολεμαῖος οἰκῶν τὴν αἴγυπτον ἐγένετο ἀνὴρ φιλοῖστωρ, καὶ φιλοδόμησεν
 βιβλιοθήκην ἐν τῇ νήσῳ τοῦ φάρου τούτου· καὶ συνήγαγεν βίβλους ἀπὸ πάσης γραφῆς,
 ἑλλήνων τε καὶ λοιπῶν ἱστοριῶν, καὶ λόγων συγγεγραμμένων ἀπὸ πάντων τῶν ἐθνῶν·
 καὶ πάντας τοὺς βασιλεῖς καὶ τοπάρχας προσλιπαρῶν, ἔφερεν τὰς βίβλους αὐτῶν, καὶ
 κατέστησεν βιβλιοφύλακά τινα ὀνόματι δημήτριον. καὶ ἔρωτᾷ αὐτὸν ὁ βασιλεὺς λέγων·
 πόσας βίβλους συνηγάγομεν, εἰ οἶδας; ὁ δὲ εἶπεν· ὅτι εἰσὶν λοιπὸν μυριάδες, πέντε ἡμισυ,
 πλέον ἢ ἑλασσον· καὶ λέγει αὐτῷ δημήτριος· ὅτι ἀκηκόαμεν οὕσας ἔτι πληθὺς πολλὴν ἐν
 αἰγύπτῳ, καὶ ἐν θηβαΐδι, καὶ αἰθιοπία, καὶ περσίδι, καὶ συρία· ἀλλὰ καὶ ἐν τῇ ἰουδαίᾳ εἰσὶν
 βίβλοι περιέχουσαι περὶ θν καὶ κοσμοποιίας· καὶ εἰ βούλεται ὁ κς μου ὁ βασιλεὺς ἀποστείλουν
 πρὸς τοὺς ἱερεῖς, καὶ πρὸς τὸν ἀρχιερεὺ τὸν ἐν ἱεροσολίμοις, καὶ ἀποστέλλουσίν σοι τὰς
 βίβλους αὐτῶν, εἰς ἅς, ἐκκύψας, μεγάλως ὠφεληθήσεται ὁ κύριός μου ὁ βασιλεὺς. ἦν δὲ οὗτος
 ὁ δημήτριος, τῷ γένει ἑβραῖος. τότε ὁ βασιλεὺς ἀπέστειλεν ἄνδρας εἰς ἰλῆμ πρὸς τὸν τότε
 ἀρχιερέα, ὀνόματι ἑλεάζαρον, γράψας ἐπιστολὴν αὐτῷ, ἅμα καὶ τοῖς λοιποῖς ἱερεῦσιν περιέχουσαν
 οὕτως· βασιλεὺς πτολεμαῖος, τοῖς τῆς θεοσεβείας διδασκάλοις πλείστα χαίρειν, βιβλιοθήκην
 κατασκευάσας ἐν φαρία νήσῳ, καὶ συνήγαγον βίβλους εἰς πληθὺς πολλὴν σφόδρα. ἤκουσα δὲ
 καὶ παρ' ὑμῖν οὕσας βίβλους περιεχούσας περὶ θν καὶ κοσμοποιίας· καὶ ἐπεθύμησα καὶ γε
 πάντας ἀποθέσθαι ἐν τῇ βιβλιοθήκῃ οὗ ἐποίησα· μνήσθητε οὖν ὡς ἐγενήθη αἰχμαλωσία* ἀπὸ
 τῆς ὑμῶν πατρίδος εἰς τὴν ἡμετέραν· καὶ πάντας ὅσους ἤδρυν ἐγὼ σὺν ἐφοδίοις ἐξαπέστειλα·
 καὶ τοὺς τετραυματισμένους καὶ γυνούους, ἱατρούσας καὶ ἐνδύσας, σὺν ἐφοδίοις ἐξαπέστειλα
 πρὸς ὑμᾶς¹· ταῦτα δὲ λέγων, οὐκ ὀνειδίζων, ἀλλὰ πρὸς τὸ γῶναίαι ὑμᾶς, ὅτι οὐκ εἰς γέλωτα
 καὶ ἐμπατιγμὸν βούλομαι τὰς βίβλους· μὴ γένοιτο, ἀλλ' ὠφελείας χάριν· ἰδοὺ ἐξαπέστειλα ὑμῖν
 χρυσὸν καὶ ἄργυρον· καὶ θυσιαστήριον χρυσοῦν· καὶ σκευὴ ἀπέστειλα εἰς τὸν ναὸν τοῦ θυ
 ὑμῶν. τὰ δὲ δῶρα ὑμῖν ἔσται. οἱ δὲ δεξάμενοι τὰ δῶρα, καὶ τὸ θυσιαστήριον, καὶ τὰ σκευὴ
 ἐχήρησαν χαρὰν μεγάλην· καὶ μὴ ἀμελήσαντες, χρυσέους γράμμασιν ἑβραϊκοῖς καὶ διαλέκτῳ
 τὰς βίβλους μεταγράψαντες, οὕτως ἀπέστειλαν· δεξάμενος δὲ καὶ ἀναπτύξας, εὗρεν ταύτας
 γεγραμμένας γράμμασιν καὶ διαλέκτῳ ἑβραϊκῇ· καὶ μὴ δυνηθεὶς ἀναγνῶναι, πάλιν ἀναγκάζεται
 ἐτέρην δευτέραν ἐπιστολὴν αὐτοῖς γράψαι περιέχουσαν τὰδε· βασιλεὺς πτολεμαῖος τοῖς τῆς
 θεοσεβείας διδασκάλοις πλείστα χαίρειν. πηγῆς ἐσφραγισμένης, καὶ θησαυροῦ κεκρυμμένου,
 τίς ὠφέλεια ἀμφοτέροις; οὕτως τὰ παρ' ὑμῶν ἐμοὶ ἀποσταλέντα· τὰ γὰρ στοιχεῖα, καὶ τὴν
 διαλέκτον αὐτῶν οὐκ ἐπίσταμαι· θελήσατε οὖν ἀποστείλαι μοι ἄνδρας ὁρθῶς εἰδύτας τὴν τῶν
 ἑλλήνων καὶ ἑβραίων διάλεκτον, ὅπως ταύτας μεταγράψαντες, ἐρμηνεύσουσιν ἑλληνιστί. τότε
 οὖν ἀπεστύλησαν οἱ οἱ ἐρμηνευταί, ἐξ ἐκάστης φυλῆς ἀνὰ ε ἄνδρες. ὁ οὖν πτολεμαῖος
 φιλοδόμησεν αὐτοῖς τριάκοντα ἐξ οἰκίσκων ἐν τῇ φαρία νήσῳ· καὶ οὕτως ἐνυποκλείους ζυγὺν

¹ Lacuna inesse textui uidetur.

ζυγὴν, ἐν ἐκάστῳ τὴν πᾶσαν ἐνδιάθετον ἐκάστην ἐποίησεν ἐρμηνεύσαι· οὐκ ἔιασεν δέ, οὐδὲ
θυρίδα τοῖς οἰκίσκοις ἐκείνοις, πρὸς τὸ μὴ συνδυάσαντας, νοθεύσαι τὰς γραφάς· ἀλλὰ
ἀναφωτίδας ἄνωθεν ἐκ τῶν δωμάτων πρὸς τὸ ἔχειν τὸ φῶς. καὶ εἰ ἀφείλαντό που, μᾶ ζυγῇ
λόγους σύροντες, ἐκ περισσοῦ λέξιν, καὶ αἱ λοιπαὶ* τριάκοντα πέντε ζυγαὶ ἀφείλαντο· καὶ εἰ
προσέθηκεν μᾶ ζυγῇ λέξιν μίαν ὡς *χολοῦντος* τοῦ λόγου, καὶ πάντες προσέθηκαν· ὥστε
καὶ πᾶς ἅγιος διὰ τούτους μετόχους εἰπεῖν.

ὁ ἰουδαῖος εἶπε· τίς οὖν ὁ νοθεύσας τὰς θείας γραφὰς ἐν αἷς οὐχ εὐρίσκομεν τὰ πλεῖστα τῶν
κεφαλαίων ὧν εἶρηκας;

ὁ χριστιανὸς εἶπεν· ἀκύλας ἐστίν· ἄκουε δὲ συντεῶς καὶ περὶ τούτου, πῶς ἐγένετο
ἐρμηνευτὴς καὶ διὰ τί· καὶ μετὰ πόσα ἔτη τῶν οἰβ, καὶ διὰ ποίαν πρόφασιν. καὶ γενοῦ σὺ
αὐτὸς κριτής, εἰ ἄρα πιστοποιήσωμαι τοῦτον, πλείον τὰ τῶν οἰβ· οὗτος ὁ ἀκύλας, ἀπὸ σινώπης*
μὲν ἦν τῆς τοῦ πόντου· καὶ τοσούτους χρόνους. μετὰ γὰρ τὸν πολεμαῖον τοῦτον τὸν καὶ προσ-
τάξαντα ἐρμηνευθῆναι τὰς θεοπνεύστους γραφάς, ὡς ἐβασίλευσεν μετὰ τὸν βασιλεύσαντα μετὰ

τὸν ἀλέξανδρον τὸν μακεδόνα. Ἐβασίλευσεν γὰρ ἀλέξανδρος ἔτη ιη' πολεμαῖος ὁ λαγός, ἔτη
μ' πολεμαῖος ὁ φιλάδελφος, ὁ καὶ ἐρμηνεύσας τὰς γραφάς, ἔτη λη' πολεμαῖος ὁ εὐεργέτης,
ἔτη κε' πολεμαῖος ὁ φιλοπάτωρ, ἔτη ιζ' πολεμαῖος ὁ ἐπιφανής, ἔτη κδ' πολεμαῖος ὁ φιλο-
μήτωρ, ἔτη λδ' πολεμαῖος ὁ φιλόλογος, ἔτη κθ' πολεμαῖος ὁ σφόδρα, ἔτη ιζ' πολεμαῖος
ὁ σιρ, ἔτη κε' πολεμαῖος ὁ ἐξωσθεὶς, ἔτη κς' πολεμαῖος ὁ ἀλέξιος, ἔτη η' πολεμαῖος ὁ διο-
νύσιος, ἔτη λ' κλεοπάτρα, ἔτη κβ' καὶ μετὰ τούτων ἐκράτησαν οἱ Ῥωμαῖοι οὕτως· αἰγύπτιος, ἔτη
νς' τιβέριος, ἔτη κγ' γαίος, ἔτη γ' καὶ μῆνας θ' κλαύδιος, ἔτη ιγ' καὶ μῆνας ὀκτώ· νέρων, ἔτη
ιγ' οὔεσπασιανός, ἔτη θ' τίτος, ἔτη ιε' μῆνας ιε' νερούας,* ἔτη δ' τραϊανός, ἔτη ιθ' ἀδριανός,
ἔτη κα' ὁμοῦ, ἔτη φλγ. μετὰ οὖν τὰ τοσαῦτα ἔτη, ἀνεφάνη οὗτος ὁ ἀκύλας· ὅς, καὶ πενθερίδης
ἐγένετο τοῦ βασιλέως ἀδριανοῦ. ὁ δὲ ἀδριανὸς οὗτος, ἐγένετο ἀνὴρ φιλοῖστωρ. καὶ ἐπεθύ-
μησεν θεάσασθαι πᾶσαν τὴν ὑπὸ τὴν βασιλείαν αὐτοῦ χώραν· καὶ πάλιν φθάσας ἔως

ἱεροσολίμων, καὶ εἰρὼν τὴν πόλιν εἰς τέλος ἐρμηθυσάν, ὠργίσθη τοῖς ἰουδαίοις. καὶ
συλλαβὼν αὐτούς, καὶ καταγαγὼν αὐτοὺς ἐν πανηγύρει, τῇ ἐν χειβρῶν γινομένη, διέπρασεν
αὐτούς, ἀνὰ τέσσαρας εἰς μόδιον κριθῶν. αὐτὸς οὖν ἤρξατο κτίζειν τὴν πόλιν καὶ τὰ τείχη
αὐτῆς· οὐ μέντοι τὸν ναόν· καὶ λαβὼν ὁ ἀδριανὸς τὸν ἀκύλαν, ἑλληνα ὄντα, ὡς καὶ αὐτὸς
ἀδριανὸς ἑλλήν ὑπῆρχεν, κατέστησεν αὐτὸν ἐπιστάτην τῶν ἔργων. θεωρῶν δὲ ὁ ἀκύλας
ἐν ταῖς ἡμέραις ἐκείναις τοὺς χριστιανούς αὖξοντας τῇ πίστει, καὶ σημεῖα ποιοῦντας κν τὸν θν
δὲ αὐτῶν, κατανυγείς, ἐγένετο χριστιανός. ἦν δὲ οὗτος ἀστρονόμος εἰς ἄκρον, ὡς μετὰ τὸ
γενέσθαι αὐτὸν χριστιανόν, τοῦ ἔργου τῆς ἀστρονομίας οὐκ ἐπαύσατο. λέγουσιν αὐτῷ οἱ ἱερεῖς
τῶν χριστιανῶν· οὐκ ἔστιν σοι ἀστρονομεῖσθαι. ὁ δὲ ἀκύλας ἔχων τὸ θάρσος τὸ βασιλικόν,
οὐχ ἐπήκουσεν αὐτῶν. πάλιν οὖν αὐτοὶ νοθευθέντες αὐτὸν ἐκ τῶν θείων γραφῶν, καὶ μηδὲν
παρ' αὐτῷ ὀνησάμενοι, ἐξέβαλον αὐτὸν ἔξω τῆς ἐκκλησίας, νομίζοντες [αὐτὸν] ἐκ τοῦ ἐπιτιμίου
ἀποστῆναι αὐτὸν ἐκ τῆς ἀθεμίτου πράξεως τῆς ἀστρονομίας. αὐτὸς δὲ θυμὸς πολλοῦ πλησθεὶς,
καὶ ἐννοηθεὶς κακὰ ἐν τῇ καρδίᾳ αὐτοῦ, εἰς ζῆλον ἄδικον αἵρεται, καὶ τὸν χριστιανισμὸν
ἀναθεματίσας, καὶ τὴν αὐτοῦ ζωὴν ἀρνησάμενος, ἀπελθὼν πρὸς τοὺς ἱερεῖς τῶν ἐβραίων, καὶ
περιτμηθεὶς, ἐγένετο ἰουδαῖος. καὶ ἐμπονὼς μαθὼν τὴν δύναμιν τῶν στοιχείων τῶν ἐβραϊκῶν,
καὶ τὴν γλώσσαν αὐτῶν ἀκρόατα παιδευθεὶς, ἔκδοσιν ἑαυτῷ δευτέραν ἐρμηνεύσεν, θέλων τὴς
περὶ χυ μαρτυρίας καλῶσαι. ὅτ' ἂν οὖν εὖρης, εἴτε ἐν τῷ ἐβραϊκῷ, καὶ γὰρ ἐκεῖ ἡφάνισεν,
εἴτε ἐν τῷ ἑλληνικῷ, ἐπικεκαλυμμένως ἔχοντα, τὰς περὶ χυ μαρτυρίας, γίνωσκε ὅτι ἀκύλα ἐστίν

λῦμαι MS.

? κελεύον-
τος.

Fol. 117
v^o.

συνώπης
MS.

Fol. 118
r^o.

forsan ιε
MS.

νερούας
MS.

τεσσαρεῖς.
οὐ] ὁ MS.

Fol. 118
v^o.

Fol. 119
r^o.

ἡ ἐπιβουλὴ. πὼς οὖν μὴ δεκτοὶ ἔσονται οἱ ὁβ̄ μάλλον ἢ ἀκύλας, οἵτινες ἀνοθεύτως ἐρμήνευσαν τὰς γραφάς, μάλλον δὲ τὸ ἅγιον π̄να, τὸ λάλησαν δι' αὐτῶν ὡς ἡβουλὴθ; δοκῶ γὰρ π̄νς ἀγίου αὐτοὺς μετασχέμεν· ἐπεὶ οὔτε ἐν τῷ διαχωρισμῷ τῶν λ̄ς οἰκίσκων, οὐδαμοῦ εὐρηται ἀλλοίωσις λόγου ἐαυτοῖς, ἀλλὰ πάντες ὁμοφρόνως ἐλάλησαν.

postobadd.
dvo MS.

ὁ ἰουδαῖος εἶπεν· οὐκοῦν δέχει τοὺς ὁβ̄* ἐρμηνευτὰς ὡς ἀπὸ πνς ἀγίου λαλοῦντας;

ὁ χριστιανὸς εἶπεν· ἐξ ὅλης τῆς καρδίας μου δέχομαι αὐτούς.

ὁ ἰουδαῖος εἶπε· πὼς οὖν ἐρμήνευσαν οἱ ὁβ̄ ἐρμηνεῖς ἐν τῷ ἡσαΐα λέγοντες· ὁμνύει κ̄ς σοι Is. 62^a.
ἰλημ, ὅτι οὐ μὴ δῶ οἰκέτι τὰ βρώματά σου τοῖς ἐχθροῖς σου, καὶ τὰ ἡρατά σου τοῖς μισοῦσίν σε, καὶ τὰ ἐξῆς. νῦν δὲ ὁρώμεν τὰ ἔθνη κληρονομήσαντα τὴν ἰλημ καὶ τὸν ἰουδαν. εἶπεν δὲ ὁ ὁβ̄ τῇ σιών καὶ τὴν ἰλημ, μὴ γὰρ ἐκ τῶν ἐθνῶν;

ὁ χριστιανὸς εἶπεν· εἶπε κ̄ς τῷ ἀβραάμ, ὅτι ἐν τῷ σπέρματί σου εὐλογηθήσονται πάντα τὰ Gen. 26^a.
ἔθνη τῆς γῆς· καὶ πάλιν δαδ̄ λέγει· αἰνεῖτε τὸν κν πάντα τὰ ἔθνη, ἐπαίνεσατε αὐτὸν πάντες οἱ Ps. 116¹.
λαοὶ· καὶ πάλιν, πάντα τὰ ἔθνη κροτήσατε χεῖρας· καὶ πάλιν ἐν τῷ ἡσαΐα· ἔσται ἡ ρίζα τοῦ Ps. 46¹.
ἰεσσαί, καὶ ὁ ἀνισταμιενὸς ἄρχειν ἐθνῶν· ἐπ' αὐτῷ ἔθνη ἐλπιούσιν· περὶ γὰρ τῆς ἰλημ πιεῖν τὸ Is. 11¹⁰.
ποτήριον τῆς πώσεως, τὸ κίνεον τοῦ θυμοῦ· τοὺς δὲ υἱοὺς τοῦ ἰηλ εἰς κρίσιν μετὰ κν Is. 51²².
στήσεσθαι.

ὁ ἰουδαῖος εἶπε· ποῦ γέγραπται;

ὁ χριστιανὸς εἶπε· καὶ ἐν τῷ ἡσαΐα, καὶ ἐν τῷ ἰεζεκιήλ, καὶ ἐν τῷ ὠσιέ.

ὁ ἰουδαῖος εἶπεν· ἐγὼ πτώσιν τῆς ἰλημ οὐκ ἴδον γεγραμμένην ἐν τῷ ἡσαΐα.

ὁ χριστιανὸς εἶπε· πρῶτον μὲν γὰρ εἰς τὴν ἀρχὴν τῆς προφητείας ἡσαίου λέγει οὕτως· Is. 1²⁻¹.
ἄκουε οὖν, καὶ ἐνωτίζου γῆ· ὅτι κ̄ς ἐλάλησεν, υἱοὺς ἐγέννησεν καὶ ὕψωσεν, αἱτοὶ δὲ με ἠθέτησαν. ἔγνω βοῦς τὸν κτησάμενον, καὶ ὄνος τὴν φάτνην τοῦ κν αὐτοῦ. ἰηλ δὲ με οὐκ ἔγνω, καὶ ὁ λαός με οὐ συνῆκεν· καὶ ἔθνος ἀπολωλὸς ὢν λαὸς πλήρης ἀνομιῶν· σπέρμα πονηρὸν, υἱοὶ ἀνομοί, ἐγκατελείπατε τὸν κν, καὶ παρωρρίσατε τὸν ἄριον τοῦ ἰηλ· καὶ μετ' ὀλίγα λέγει· καὶ εἰ μὴ κ̄ Is. 1⁹.
σαβαώθ ἐγκατελείπειν ὑμῖν σπέρμα, ὡς σόδομα ἂν ἐγενήθημεν, καὶ ὡς γόμορρα ἂν ὁμοιωθήμεν· ὅτι δὲ ἔσθις εἰς κρίσιν κ̄ς μετὰ τοῦ λαοῦ αὐτοῦ, καὶ μετὰ τῶν ἀρχόντων τοῦ λαοῦ καὶ τῶν πρεσβυτέρων αὐτῶν.

ὁ ἰουδαῖος εἶπεν· ἐγένετο ταῦτα, ἢ μέλλουσιν γενέσθαι;

ὁ χριστιανὸς εἶπεν· κ' ἂν ἐν χλευασμῷ ταῦτα λέγῃς, ἀλλὰ ἐν ἀληθείᾳ ταῦτα ἐγένετο, καὶ ἐζήτησεν καὶ ἔκρινεν· καὶ κατέκρινεν κρίνας· καὶ ὡς ἔκρινεν, οὕτως καὶ ἐγένετο.

ὁ ἰουδαῖος εἶπε· παρακλῶ, τὸ λεπτομερὲς ἀνάγγειλόν μοι. τί ἐλάλησεν ἐν τῇ κρίσει ὢν· καὶ τί ἔκρινεν καὶ κατέκρινεν· καὶ ἡ ἀπέβη¹ ἡ κρίσις αὐτοῦ ἀνάγγειλόν μοι· ἡμεῖς γὰρ βλέπομεν αὐτὸν ὃν νομίζεις ἵν̄ κατακρίνεται, κατακριθέντα στ̄ρῳ, πὼς οὖν αὐτὸς κατέκρινεν;

ὁ χριστιανὸς εἶπεν· οἶδα καὶ γὰρ ὅτι ἀδίκως κατεκρίθη· ἡμαρτίαν γὰρ οὐκ ἐποίησεν, οὐδὲ Is. 53⁹.
εἴρεθι εὐλὸς ἐν τῷ στομάτι αὐτοῦ· ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἤχθη εἰς θάνατον. ἃ δὲ ἐν Is. 53⁸.
τῇ κρίσει ἔλεγεν αὐτοῖς, ἔστιν ταῦτα· πρῶτον μὲν διὰ ὡσιέ παραινὼν αὐτοῖς λέγει· λαός μου, τί Mic. 6³.
ἠέλικού σοι; ἢ τί παρενίχλησά σοι; ἀποκρίθη μοί· καὶ πάλιν διὰ ἡσαίου, λαός μου, οἱ πράκτορες Is. 3¹².
ὑμῶν κατήμιοννται ὑμᾶς· καὶ οἱ μακαρίζοντες ὑμῶν πλανώσιν ὑμᾶς· καὶ εὐρὼν τὰ ἀδικήματα Is. 3¹⁴.
αὐτῶν λέγει αὐτοῖς· τί ὑμεῖς ἐνεπιρρίσατέ τε τὸν ἡμιελὼνά μου, καὶ ἡ ἄρπαγῇ τοῦ πτωχοῦ ἐν Is. 3¹⁵.
τοῖς οἴκοις ὑμῶν, εἰς τί ἀδικεῖτε τὸν λαόν μου, καὶ τὰ πρόσωπα τῶν ταπεινῶν κατασχόνετε· Is. 3¹⁶⁻²⁶.
καὶ ἔδωκεν τῇ ἰλημ καὶ τῇ σιών, καὶ τοῖς τέκνοις αὐτῶν ἀπόφασιν εἰπών· τῷδε λέγει ὁ ἐσπότης

Fol. 120
v^o.

Fol. 120
v^o.

¹ In mg. against ἀπέβη first hand writes σ̄ σχο. συνέβη ἐγένετο.

σχόλιον
περὶ δερέα
περιτρα-
χηλία.

Fol. 121
r^o.

κς σαβαώθ· ἀνθ' ὧν ὑψώθησαν αἱ θυγατέρες σιών, καὶ ἐπορεύθησαν ὑψηλῶ τραχήλῳ, καὶ νεύμασιν ὀφθαλμῶν· καὶ τῇ πορείᾳ τῶν ποδῶν ἵμα σύρουσαι τοὺς χιτῶνας· καὶ ταπεινώσει σοι κς ἀρχούσας θυγατέρας σιών· καὶ κς ἀνακαλύψει τὸ σχῆμα αὐτῶν ἐν τῇ ἡμέρᾳ ἐκείνῃ· καὶ ἀφελεῖ τὴν δόξαν τοῦ ἱματισμοῦ αὐτῶν, καὶ τὸν κόσμον αὐτῶν καὶ τὰ ἐμπλόκια· καὶ τοὺς κολύμβους· καὶ τοὺς μνησκούς*, τὸ κάθισμα. καὶ τὸν κόσμον τοῦ προσώπου αὐτῶν· καὶ τὴν σύνθεσιν τοῦ κόσμου τῆς δόξης αὐτοῦ καὶ τοὺς χιιδῶνας¹, καὶ τὰ ψέλια, καὶ τὰ περιδέξια, καὶ τοὺς δακτυλίους· καὶ τὰ ἐνώτια, καὶ τὰ περιπόρφυρα καὶ τὰ ἐπιβλήματα κατὰ τὴν οἰκίαν, καὶ τὰ διαφανῆ λακωνικά· καὶ τὰ βύσσина, καὶ τὰ ἀκίνθινα, καὶ τὰ κόκκινα, καὶ τὴν βύσσον χρυσίῳ συνκαθυφασμένην· καὶ θέριστρα [κατὰ] κλιτα· καὶ ἔσται, ἀντὶ ὁσμῆς ἡδέας, κονιορτός ἀναβήσεται· καὶ ἀντὶ τοῦ χιτῶνος τοῦ μεσοπορφύρου, σάκκον ἐνδύσῃ. καὶ ἀντὶ ζώνης χρυσοῦς, σχοινίον ζώσῃ· καὶ ἀντὶ τοῦ κόσμου τῆς κεφαλῆς σου, φαλάκρωμα ἔξεις διὰ τὰ ἔργα σου· καὶ ὁ υἱός σου ὁ κάλλιστος, ὃν ἄγαπᾷς, μαχαίρᾳ πεσεῖται· καὶ σὺ μόνη καταλειφθήσῃ. καὶ νομίζω ὅτι ταῦτα πάντα ἐτετέλεσθησαν· καὶ αὕτη ἡ ἀπόφασις, ἣν ἔδωκεν κς ὁ θς τῇ ἰλημ, καὶ τοῖς υἱοῖς αὐτῆς, τοῖς ἀπὸ ἀβραάμ κατὰ σάρκα διὰ τὸ ἁμαρτῆσαι αὐτοὺς εἰς κν τὸν θν τοῦ οὐνοῦ καὶ τῆς γῆς.

ὁ ἰουδαῖος εἶπεν· οὐδὲν τοίτων ἐλάλησεν ὁ ἱς, ἐν τῷ κρίνεσθαι αὐτὸν ἐπὶ τοῦ πιλάτου, ἀλλὰ τῇ σιωπῇ ἐχρήσατο.

ὁ χριστιανὸς εἶπεν· αὐτὸς ἡσαῖας διεμαρτύρατο ὑμᾶς τὴν παραβολὴν ἣν εἶπεν ὁ ἱς, μαρτυρίας χάριν λέγων, ἄσω δὴ ἱσμία τοῦ ἄγαπητοῦ τῷ ἀμπελώνι μου, ἀμπελῶν ἐγενήθη τῷ ἄγαπητῷ ἐν κέρατι ἐν τόπῳ πίνον· καὶ ὠκοδόμησα ἐν αὐτῷ τεῖχος. καὶ φραγμῷ περιέθηκα, καὶ ὠκοδόμησα πύργον ἐν μέσῳ αὐτοῦ· προλήνιον ὠρυξα ἐν αὐτῷ· καὶ ἔμεινα τοῦ ποιῆσαι σταφυλὴν· ἢ ἐποίησεν δὲ ἀκάνθας· καὶ ἄνω τοῦ ἰουδα· καὶ οἱ κατοικοῦντες ἰλημ, κρίνατε ἀνὰ μέσον ἐμοῦ, καὶ ἀνὰ μέσον τοῦ ἀμπελώνος μου· τί ποιήσω τῷ ἀμπελώνι μου· καὶ οὐκ ἐποίησα αὐτῷ· δι' ὅτι ἔμεινα τοῦ ποιῆσαι σταφυλὴν, ἐποίησεν ξέ ἀκάνθας· νῦν δὲ ἀναγελῶ ὑμῖν τί ποιήσω τῷ ἀμπελώνι μου. καθελὼ τὸν τοῖχον αὐτοῦ, καὶ ἔσται εἰς διαρπαγὴν· καὶ ἀφελῶ τὸν φραγμὸν αὐτοῦ, οὐκ ἔσται εἰς καταπάτημα· καὶ οὐ μὴ τμηθῇ οὐδὲ μὴ σκαφῇ· καὶ ἀναβήσονται εἰς αὐτὸν ὡς εἰ χέρσον ἀκάνθους· ταῖς νεφέλαις ἐντελοῦμαι τοῦ μὴ βρέξαι εἰς αὐτὸν ὑετόν· ὁ γάρ ἀμπελῶν κν σαβαώθ, οἶκος τοῦ ἰηλ ἔστιν· καὶ ἄνω τοῦ ἰουδα, νεόφυτον ἡγαπημένον· ἔμεινα οὖν τοῦ ποιῆσαι δικαιοσύνην, καὶ ἐποίησεν ἀνομίαν καὶ οὐ δικαιοσύνην.

ὁ ἰουδαῖος εἶπεν· οὕτε ταύτην τὴν παραβολὴν εἶπεν κρινόμενος ὁ ἱς.

ὁ χριστιανὸς εἶπεν· ὅτ' ἂν ἀπάντησαν² αὐτῷ οἱ παῖδες³ τῶν ἑβραίων κρίζοντες τὸ ὠσαννά, ἐν τῷ εἰσελθεῖν⁴ αὐτὸν εἰς τὸν ναόν, τότε ἐκύκλωσαν αὐτὸν οἱ ἄρχιερεῖς⁵ καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες, οὐκ ἀκούεις, τί οὗτοι⁶ σοὶ καταμαρτυροῦσιν⁷; ὁ δὲ ἱς εἶπε· ναί· γέγραπται γὰρ ἐκ στόματος νηπίων καὶ θηλαζόντων καθηρτίσω αἶνον· τότε εἶπεν αὐτοῖς τὴν παραβολὴν ταύτην, ἥνπερ τότε ἡσαῖας προεῖπεν λέγων· Ἄνθρωπός τις ἐφύτευσεν ὑμπελῶνα· καὶ ὠκοδόμησεν αὐτῷ τεῖχος καὶ πύργον. καὶ ἐποίησεν ἐν αὐτῷ ληνόν, καὶ ὑπολήνιον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς καὶ ἀπεδύμηνεν· καὶ ἐγένετο ἐν τῷ καιρῷ τῶν καρπῶν, ἀπέστειλεν ὁ κς τοῦ ἀμπελῶνος τοὺς δούλους αὐτοῦ λαβεῖν ἀπὸ τῶν καρπῶν· οἱ δὲ γεωργοὶ λαβόντες τοὺς δούλους ἐκείνους, ὃν, μὲν ὕβρισαν, ὃν, δὲ ἔδειραν, καὶ ἀπέστειλαν κενούς· ὁ δὲ κς τοῦ ἀμπελῶνος ἐκείνου ἀπέστειλεν ἄλλους δούλους· ὁμοίως δὲ καὶ ἐκείνους, ὃν, μὲν ἀπέκτειναν, ὃν, δὲ ἐτραυμά-

Is. 5¹⁻⁷.

Fol. 121
v^o.

Mat. 21¹⁶.

Ma. 21³³⁻⁴¹.

Fol. 122
r^o.

¹ Super χλ scr. pr. m. os.

⁴ Mat. 21¹².

⁵ Mat. 21¹⁵.

² Cf. Jo. 12¹³.

⁶ Mat. 21¹⁶.

³ Cf. Mat. 21¹⁵.

⁷ Mat. 27¹³.

ἐξέθρεψεν; καὶ εἶπε κς τῇ ἰλῆμ· ἰδοὺ ἐγὼ ἄρῶ τὴν χεῖρά μου εἰς τὰ ἔθνη; καὶ εἰς τὰ νῆσου, ἄρῶ σύσσημιον, καὶ ἄξουσιν τοὺς υἱοὺς σου ἐν κόλπῳ· τὰς δὲ θυγατέρας σου ἐπ' ὤμων ἄρῳσιν καὶ ἔσονται βασιλεῖς τιθνηοὶ σου· καὶ προσκυνήσουσιν σοι ἐπὶ πρόσωπον ἐπὶ τὴν γῆν. καὶ γνῶσει ὅτι ἐγὼ κς.

οἱ ἰουδαῖοι εἶπε· πῶς οὖν ὁ αὐτὸς προφήτης λέγει τὰ ἐπόμενα οὕτως· ἐμβλέψατε εἰς ἄβραάμ Is. 51².
 τὸν πᾶρ ὑμῶν καὶ εἰς σάρραν τὴν ὠδίνουσαν ὑμᾶς· ὅτι εἰς ἦν*· καὶ εὐλόγησα αὐτόν· καὶ ἐπλήθυνα αὐτόν, καὶ ἡγάγησα αὐτόν· πῶς σὺ λέγεις ὅτι ἀπόσπαστο τὸ γένος τοῦ ἄβραάμ;

οἱ χριστιανὸς εἶπεν· ἔστιν μὲν πολλοστὼς ἐκ τῶν θείων γραφῶν, ὅτι ἀφείλεν ὁ θς ἀπὸ τῶν ἐβραίων τὴν βισιλείαν, καὶ ἔδωκεν αὐτὴν τοῖς ἔθνεσιν διὰ τοῦ ἰω· βασιλεύοντος γὰρ τοῦ ἁμῶς υἱοῦ μαρσση, οὕτως εἶπεν ὁ θς· καὶ γε τὸν ἰουδαῖον ἀποστήσω ἀπὸ προσώπου μου, καθὼς ἀπέστησα τὸν ἰηλ· τὸν γὰρ ἰηλ, κς παραδώσας εἰς χεῖρα σενναχαρίν καὶ αναχορδὰ βασιλέα ἀσσυρίων, καὶ μετακίσθησαν εἰς ἀσσυρίους, ἕως τῆς ἡμέρας ταύτης, μὴ ἔρείς μοι, ὦ ἰουδαίε, ὅτι οὐκ ἐγένετο ταῦτα; καὶ πάλιν διὰ τοῦ δαδ, διαμαρτυρούμενος ὑμᾶς, καὶ εἰπὼν· ἀκούσον, λαός μου, καὶ διαμαρτυροῦμαι σοι, ἰηλ, ἐν ἀκοίῃς· οὐκ ἔστι ἐν σοὶ θς πρόσφατοι, οὐδέ προσ- Ps. 80⁹.
 κυνήσεις θῷ ἄλλοτρίῳ· ἐγὼ γάρ εἰμι κς ὁ θς σου, ὁ ἀναγαγὼν σε ἐκ γῆς αἰγύπτου· πλάτυνον τὸ στόμα σου καὶ πληρώσω αὐτό· καὶ οὐκ ἤκουσεν ὁ λαός μου τῆς φωνῆς μου, καὶ ἰηλ οὐ προσέσχεν μοι· καὶ ἐξαπέστειλα αὐτοὺς κατὰ τὰ ἐπιτηδεύματα τῶν καρδιῶν αὐτῶν· πορεύ-
 σον· αἱ ἐν τοῖς ἐπιτηδεύμασιν αὐτῶν. ἰδοὺ ἐξαπέστειλα αὐτούς· καὶ γε πάλιν ἐν τῷ ἡσάα οὕτως περιέχει, καθὼς σοι εἶπα τὰ ἀκόλουθα· μετὰ γὰρ τοῦ εἰπεῖν κν διὰ τοῦ προφήτου τῇ ἰλῆμ,

ὅτι ἔσονται βασιλεῖς τιθνηοὶ σου· καὶ ἄρχουσai τροφοὶ σου, καὶ προσκυνήσουσιν σοι ἐπὶ τὴν γῆν· Is. 49²³.
 καὶ γνῶσει ὅτι ἐγὼ κς· τότε ἐπάγει λέγων κς διὰ τοῦ προφήτου τοῖς ἰουδαίοις· καὶ ὧδε πάλιν ὀνειδίζων αὐτοὺς, διὰ τὴν σκληροκαρδίαν αὐτῶν οὕτως λέγει αὐτοῖς· ἰδοὺ πάντες ὑμεῖς ὡς πῦρ καίεσθε· καὶ κατισχύετε φλόγα πυρός· ἔλεγεν, πυρεύεσθε τῷ φωτὶ τοῦ πυρός καὶ τῇ φλογὶ ἢ ἐξεκιάσατε. δι' ἐμέ ἐγένετο ταῦτα· ἐν λύπῃ ὑμεῖς κοιμηθήσεσθε· καὶ ὡς ἐξουθενῶν διὰ τὸ ἀναγινώσκειν τὸν νόμον καὶ μὴ ἐπιγινώσκειν ἔλεγεν μυκτηρίζων αὐτούς· ἀκούσατέ μου οἱ Is. 51^{1, 2}.
 διώκοντες τὸ δίκαιον, καὶ ζητοῦντες τὸν κν, ἐμβλέψατε εἰς τὴν στερεὰν πέτραι, ἣν ἐλατομήσατε, καὶ εἰς τὸν βόθυνον τοῦ λάκκου ὃν ὠρύξατε· ἐμβλέψατε εἰς ἄβραάμ τὸν πᾶρ ὑμῶν· καὶ εἰς σάρραν τὴν ὠδίνουσαν ὑμᾶς· ὅτι εἰς ἦν, καὶ ἐκάλεσα αὐτόν· καὶ ἐπλήθυνα αὐτόν· καὶ ἡγάγησα αὐτόν· τῇ δὲ σιῶν παράκλησιν αἰωνίαν διδοὺς κς ὁ θς, ἐπειδὴ ὠνείδησεν τοὺς υἱοὺς ἰηλ διὰ τὴν ἀπίθειαν αὐτῶν· τὴν δὲ σιῶν χαροποιῶν ἔλεγεν· καὶ σε νῦν παρακαλέσω σιῶν, καὶ καλέσω τὰ ἔρμηά σου ὡς παρῳδίσον κν· εὐφροσύνῃ καὶ ἀγαλλίαμα εὐρήσουσιν σε, ἐξομολόγησις καὶ φωνὴ ἀνέσεως· τοὺς δὲ υἱοὺς ἰηλ ἔλεγεν κς· δι' ἡμᾶς τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσιν· Is. 52⁵.
 τῆς δὲ ἰλῆμ ἐτι καὶ οὔσης, εἶπε κς πρὸς αὐτήν· ἰλέως σοι ταπεινὴ καὶ ἀκατάστατος οὐ παρεκλήθης, Is. 54^{11, 14}.
 ἰδοὺ ἐγὼ ἐτοιμάζω τὸν λίθον σου ἄνθρακα, καὶ τὰ θεμέλιά σου σάφειρον, καὶ ἠθῶ τὰς ἐπαύλεις σου ἱάσπιν· καὶ τὰς πύλας σου λίθους κρυστάλλου, καὶ τὸν περιβόλον σου λίθους ἐκλεκτοὺς, καὶ πάντας τοὺς υἱοὺς σου διδασκούς πν· καὶ ἐπὶ πολλῇ εἰρήνῃ ἔσται τὰ τέκνα σου, καὶ ἐν δικαιοσύνῃ οἰκοδομηθήσεται· καὶ εἶπε κς τοῖς ἐξ ἔθνων· ἐπὶ κν ἐστὶν κληρονομία τοῖς ἐπιστητοῦσιν κν· καὶ ὑμεῖς ἔπεσθε μοι ἡγίον λέγει κς· ἀκούσατέ μου καὶ ἐντρυφήσιν ἐν ἀγαθῷ ἡ ψυχὴ ὑμῶν· καὶ διαθήσομαι ὑμῖν διαθήκην αἰώνιον· καὶ δώσω ὑμῖν τὰ ὅσα δαδ τὰ πιστά· ἰδοὺ μαρτύρων ἐν τοῖς ἔθνεσιν δέδωκα αὐτόν.

οἱ ἰουδαῖοι εἶπε· τῷ δαδ ὥμοσεν κς ὁ θς λέγων, ἡπαξ ὥμοσα ἐν τῷ ἡγίῳ μου, ἢ τῷ δ' ἰε Is. 54¹⁷
 ψέσομαι· τὸ σπέρμα αὐτοῦ εἰς τὸν αἰῶνα μένει· καὶ ὁ θρόνος αὐτοῦ ὡς ὁ ἥλιος ἐναντίον μου, Ps. 88²⁶⁻³⁸.

Is. 50¹.
 Is. 50¹¹.
 Is. 54^{11, 14}.
 Is. 54¹⁷
 libere.
 Is. 55²⁻¹.

καὶ ὡς ἡ σελήνη κατηρτισμένη εἰς τὸν αἰῶνα· ὁμοσας οὖν ὁ θεὸς ἀπατεῖ τοὺς λόγους αὐτοῦ καὶ τοὺς ὄρκους· ἢ οὐκ οἶδας ὅτι ἐν τῷ αὐτῷ ψαλμῷ λέγει· ἐάν ἐγκαταλείπωσιν οἱ υἱοὶ αὐτοῦ τὸν νόμον μου, καὶ τοῖς κρίμασιν μου μὴ πορευθῶσιν· ἐάν τὰ δίκαιώματά μου βεβηλώσουσιν καὶ τὰς ἐντολάς μου μὴ φιλάουσιν, ἐπισκέψομαι ἐν ῥάβδῳ τὰς ἀνομίας αὐτῶν, καὶ ἐν μαστίειν τὰς αἰκίας αὐτῶν· τὸ δὲ ἔλεός μου, οὐ μὴ διασκεδάσω ἀπὸ αὐτῶν· οὐδ' οὐ μὴ ἀδικῶσιν ἐν τῇ ἀληθείᾳ μου. οὐδ' οὐ μὴ βεβηλώσω τὴν διαθήκην μου· καὶ τὰ ἐκπορευόμενα ἐκ τῶν χειλέων μου οὐ μὴ ἀθετήσω.

Ps. 88¹⁻⁵⁵.

Fol. 125

v^o.

ὁ χριστιανὸς εἶπεν· ὁρθῶς πάντα καὶ κατὰ τάξιν ἐλάλησας. παρακαλῶ δέ σε, τοῦτο ἀνάγκη μοι· ἐρωτῶ γάρ σε ποῦ νῦν ἐστίν ὁ θρόνος δαδ ὁ ξύλινος· λέγω δὲ τῆς βασιλείας αὐτοῦ, ἐφ' ᾧ ἐκαθέζετο βασιλεύων· εἰς τὸν αἰῶνα γὰρ γράφει αὐτὸν εἶναι οὕτως ὡς τὸν ἥλιον, καὶ τὴν σελήνην κατηρτισμένην εἰς τὸν αἰῶνα· μήτοιγε δύνασαι δεῖξαί μοι τὸν θρόνον σολομώνος τὸν ἐλεφάντινον ὃν, ἐποίησεν· ποῦ δὲ κρατεῖ τὸ τῶν ἐβραίων γένος βασιλείας· εἰ ταῦτα δείξεις, γνωστὸν ἔσται πᾶσιν ἀνθρώποις ὅτι περὶ τοῦ ἐβραίων γένους ταῦτα ἐλαλήθη ὑπὸ τοῦ κυ, καὶ οὐ περὶ τῶν ἐθνῶν.

Ps. 88³⁷.3 Reg. 10¹⁴.

Cf. § 92.

ὁ ἰουδαῖος εἶπεν· οὐκοῦν δύνασαι ἀποδείξαι ὅτι περὶ τῶν ἐθνῶν ταῦτα εἶπε·

ὁ χριστιανὸς εἶπεν· ἡ γραφὴ σοι ἀποδείκνυσιν, μὴ γὰρ ἐγὼ ἀπὸ εὐρεσιλογίας ταῦτα ἔχω ἀποδείξει· γέγραπται γὰρ ἐν τῷ αὐτῷ πη ψαλμῷ οὕτως· τὰ ἐλέη σου κε εἰς τὸν αἰῶνα ἴσονται· εἰς γενεὰν καὶ γενεὰν ὑπαγγελῶ τὴν ἀλήθειάν σου ἐν τῷ στόματί μου· ὅτι εἶπας· εἰς τὸν αἰῶνα ἔλεος οἰκοδομηθήσεται· ἐν τοῖς οὐνοῖς ἐτοιμασθήσεται ἡ ἀλήθειά σου, διεθέμην διαθήκην τοῖς ἐκλεκτοῖς μου· ὥμοσα δαδ τῷ δούλῳ μου, ἕως τοῦ αἰῶνος ἐτοιμασῶ τὸ σπέρμα σου, καὶ οἰκοδομήσω εἰς γενεὰν καὶ γενεὰν τὸν θρόνον σου. ἐξομολογήσονται οἱ οὐνοὶ τὰ θαυμασιά σου κε· καὶ γὰρ τὴν ἀλήθειάν σου, ἐν ἐκκλησίᾳ ἀγίων· Γνωθὶ οὖν, ὁ ἰουδαῖε, ὅτι τῷ μὲν δαδ διέθετο κς, πληρῶσει δὲ τὴν εὐλογίαν ἣν ἐπηγγέλιτο τῷ σπέρματι αὐτοῦ, τοῦτέστιν τῷ κυ, καὶ τῷ εἰς αὐτὸν πιστεύοντι ἐξ ἐθνῶν λαῶ, καθὼς ἐν ἐτέρῳ ψαλμῷ γέγραπται· διὰ τοῦτο ἐξομολογήσονται σοι ἐν ἔθνεσιν κε· καὶ τῷ ἰσχυρῷ σου ψαλῷ· τὸ δὲ λέγει, ἐν τοῖς οὐνοῖς ἐτοιμασθήσεται ἡ ἀλήθειά σου, τοῦτο σημαίνει, δῆλον ὅτι ἀλήθεια ὁ χς ἐστίν, καθὼς καὶ τῷ ἡσαΐᾳ λέγει· καὶ ἔσται ἀλήθειαν εἰλημμένους τὴν πλευράν αὐτοῦ, καὶ δικαιοσύνην ἐξωσμένους τὴν ὀσφύν αὐτοῦ· καὶ πάλιν ἐν τῷ δαδ λέγει· ἀλήθεια ἐκ τῆς γῆς ἀνέτειλεν· καὶ δικαιοσύνη ἐκ τοῦ οὐνοῦ διεκίχυν. ἀλήθεια δὲ οἰκοδομουμένη ἐν τοῖς οὐρανοῖς ἦν· καὶ μωυσῆς δὲ * ἦς, καὶ τὸ ἀντίτυπον προσεπάγει ποιῆσαι· ὅρι γὰρ φησὶ ποιήσεις πάντα κατὰ τὸν τύπον τὸν δείχθέντα σοι ἐν τῷ ὄρει. τὰ ἀντίτυπα οὖν τῶν ἀληθινῶν ποιήσας μωυσῆς, ἔδωκεν τῷ κατὰ σάρκα ἱηλ· τὰ δὲ ἀληθινὰ τὰ ὅσα δαδ τὰ πιστά, οὖν, καὶ ἔδωκεν τοῖς ἔθνεσιν· ὃν ἐζητήσαμεν τὸν δαδ τὸν βασιλέα ἡμῶν· περὶ οὗ καὶ ὥμοσεν κς τῷ δαδ· οὐ καὶ ἔθηκεν ἐν θαλάσσῃ τὴν χεῖρα, καὶ ἐν πταμοῖς δεξιάν· ὃν, καὶ ἔθηκεν κς πρωτότοκον καὶ ὑψηλὸν παρὰ τοῖς βασιλεῦσιν τῆς γῆς· ὃ καὶ ἐφύλαξεν ὁ θεὸς τὸ ἔλεος εἰς τὸν αἰῶνα καὶ τὴν διαθήκην πιστὴν ἔστησεν αὐτῷ· καὶ οὐκ ὠφέλησεν ἐχθρὸς ἐν αὐτῷ· ἀλλὰ καὶ συγκύψας τοὺς ἐχθροὺς αὐτοῦ, ἐτροπώσατο αὐτούς· τὸν ἄνδρα ἀνιταλὴν ἐκάλεσεν κς διὰ τοῦ ζαχαρίου τοῦ προφῆτου· ἔδωκεν κς ὁ θεὸς τοῖς ἔθνεσιν ἵν τὸν ναζοραῖον ὅς ἐστιν χς κς.

Ps. 88¹⁻⁵.Ps. 17⁵⁰.Ps. 88³.Is. 11⁵.Ps. 84¹².Ex. 25¹⁰.Ps. 88²⁶.Ps. 88²⁸.Ps. 88²⁹.Ps. 88³¹.Ps. 88³¹.Zach. 6¹².

ὁ ἰουδαῖος εἶπεν· ἄνὸς γέγονεν ὁ θεός, ἢ πῶς·

ὁ χριστιανὸς εἶπε· μὴ γένοιτο· ἀλλὰ σάρκα ἀνέλαβεν ἐκ τῆς ἀγίας παρθένου μαρίας διὰ πᾶν ἅγιον ὡς αὐτὸς ἠθέλησεν· καθὼς καὶ προείπαμεν περὶ τούτων· μαρτυρήσει δέ μοι περὶ τῆς ἐνσάρκου παρουσίας τοῦ χυ, καὶ ἱερεμίας ὁ προφῆτης λέγων· οὔτος ὁ θεὸς ἡμῶν· οἱ λογισθήσεται ἕτερος πρὸς αὐτόν· ἐξηῖπεν πᾶσαν ὁδὸν ἐπιστήμης, καὶ ἔδωκεν αὐτὴν ἱακώβ τῷ παιδί αὐτοῦ,

Bar. 3⁷⁶⁻⁷⁸.

Fol. 126

r^o.

Cf. § 66.

intercidit
aliquid.

Fol. 126

v^o.

Fol. 127
r^o.
οὕτως in
mg. add.
pr. m.
MS. σαβιν.

καὶ ἰῆλ τῷ ἡραπηνένῳ ὑπ' αὐτοῦ· μετὰ δὲ ταῦτα ἐπὶ τῆς γῆς ὤφθη, καὶ τοῖς ἀνθρώποις συνανέστράφη· καὶ ἐν ἐτέρῳ τόπῳ, ὁ αὐτὸς ἱερεμίας λέγει, ἄνθρωπος ἐστίν· καὶ τίς γνώσεται αὐτόν; καὶ πάλιν ἐν τῷ δαδ οὕτως * λέγει· μὴρ σιών ἐρεῖ ἄνθρωπος. καὶ ἄνθρωπος ἐγεννήθη ἐν αὐτῇ· καὶ αὐτὸς ἐμελελίωσεν αὐτήν· ὁ ὑψιστος· καὶ γε ἡσαῖας περὶ τούτου οὕτως λέγει· ἐκοπίασεν αἰγυπτὸς καὶ ἐμπορία αἰθίοπων, καὶ σαβαῖν * ἄνδρες ὑψηλοὶ σοὶ ἐσονται κληῖρος. εἰς σε διαβήσονται· καὶ ἐν σοὶ προσεύξονται· καὶ σοὶ προσκυνήσουσιν δεδεμένοι χειροπέδας· ὅτι ἐν σοὶ ὁ θεὸς τοῦ ἰῆλ κῆ.

Jer. 17⁹.
Ps. 86⁵.
Is. 45¹¹.

ὁ ἰουδαῖος εἶπε· ταῦτα διὰ τὴν ἰλημ εἶπεν ἡσαῖας.

ὁ χριστιανὸς εἶπε· τί γὰρ περιεπάτει ἰλημ αὐτῇ· ὅτι εἶχον ἀκολουθῆσαι αὐτὴν οἱ αἰγύπτιοι, καὶ οἱ αἰθίοπες, καὶ οἱ σαβαῖν ἄνδρες;

ὁ ἰουδαῖος εἶπεν· οὐκ αὐτῇ εἶχον ἀκολουθῆσαι, ἀλλὰ τοῖς νομίμοις αὐτῆς.

ὁ χριστιανὸς εἶπε· ποίοις νομίμοις;

ὁ ἰουδαῖος εἶπε· τοῖς ὑπὸ μωσέως δοθείσιν ἐν χωρήθ.

ὁ χριστιανὸς εἶπε· καὶ διὰ τί παρέδωκεν κς ὁ θεὸς ὑμᾶς εἰς χεῖρας ἀλλοφύλων καὶ μωαβιτῶν; καὶ τῷ βασιλεῖ σουβᾶ; καὶ πάλιν εἰς χεῖρας μαδιὰμ καὶ τῶν λοιπῶν ἐθνῶν τῶν κύκλῳ ὑμῶν; μὴ ἀδίκως ὁ θεὸς ταῦτα ἐποίησεν; μὴ γένοιτο.

ὁ ἰουδαῖος εἶπε· καὶ τίνοι οὐκ ἠκολούθησαν; εἰπέ ἡμῖν.

ὁ χριστιανὸς εἶπεν· εἴ ἐστιν ἔθνος ὑπὸ τὸν οὐρανόν, ἢ φυλὴ, ἢ γλῶσσα, ἣτις οὐ πορεύεται ὀπίσω τοῦ κυ τοῦ χυ; τάχα ἂν φαντασίᾳ τὰ προφητευθέντα¹;

Fol. 127
v^o.

ὁ χριστιανὸς· ἄρα οὐ γινώσκεις τί γέγραπται ἐν τῇ βίβλῳ τῶν δώδεκα προφητῶν; λέγει γὰρ οὕτως· ζῶ ἐγὼ λέγει κς. ὅτι ἐμοὶ κίμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἑξομολογήσεται τῷ θεῷ· καὶ πάλιν ἐν τῷ δαυὶδ οὕτως λέγει· καὶ πάντες οἱ λαοὶ φυλαὶ γλῶσσαι, αὐτῷ δουλεύουσιν. ὅτι ἡ βασιλεία αὐτοῦ, βασιλεία αἰώνιος, ἣτις οὐ παρελεύσεται. καὶ ἡ ἐξουσία αὐτοῦ, ἐξουσία αἰώνιος, ἣτις οὐ διαφθαρήσεται· καὶ πάλιν ἐν τῷ δαδ λέγει· πάντα τὰ ἔθνη ὅσα ἐποίησας ἤξουσιν, καὶ προσκυνήσουσιν ἐνώπιόν σου κῆ· καὶ δουξάσουσιν τὸ ὄνομά σου, ὅτι μέγας εἶ σύ, καὶ ποιῶν θαυμαστά, σὺ εἶ ὁ θεὸς μόνος. ἐν δὲ τῷ ἡσαῖα, ὅτι ἐστὶ ἐν ταῖς ἐσχάταις ἡμέραις ἐμφανὲς τὸ ὅρος κυ· καὶ ὁ οἶκος τοῦ θυ ὑπεράνω τῶν βουνῶν· καὶ ἤξουσιν λαοὶ πολλοὶ καὶ ἔθνη πολλὰ καὶ ἐροῦσιν· δεῦτε ἀναβώμεν εἰς τὸ ὄρος κυ, καὶ εἰς τὸν οἶκόν τοῦ θυ ἰακώβ· καὶ ἀναγγελεῖ ἡμῖν τὴν ὁδόν αὐτοῦ, καὶ πορεύσώμεθα ἐν αὐτῇ, ὅτι ἐκ σιών ἐξελεύσεται νόμος, καὶ λόγος κυ ἐξ ἰλημ.

Ezek. 18¹.
Is. 45²³.
Dan. 7¹⁴.
Ps. 85^{9, 10}.

Is. 2^{2, 3}.

Fol. 128
r^o.

ὁ ἰουδαῖος εἶπεν· οὐχ οὕτως εἶπον καὶ γὰρ, ὅτι τοῖς νομίμοις αὐτῆς ἠκολούθησαν οἱ αἰγύπτιοι· καὶ οἱ αἰθίοπες, καὶ οἱ σαβαῖν ἄνδρες; ἰδοὺ καὶ νῦν τὰ αὐτὰ εἶπας ἐξελεύσεσθαι νόμον ἐκ σιών, καὶ λόγον κυ ἐξ ἰλημ.

ὁ χριστιανὸς εἶπε· περὶ ἰλημ τῆς παλαιᾶς ἡς, τὸν λόγον ποιεῖς, ἡς ᾠκοδόμησεν σολομών, ἄκουσον ταύτης, καὶ ἄκουσον πάλιν καὶ περὶ τῆς νέας ἰλημ· πρῶτον μὲν γὰρ περὶ ἡς, λέγεις ὠνειδίσθην, ἅμα δὲ καὶ ἀπόσωτο αὐτὴν ὁ κς διὰ ὧσι ἐλέγων· οὕτως εἶπατε τὸ οὐ λαὸς μου, λαὸς μου. καὶ τῇ ἀδελφῇ ὑμῶν οὐκ ἠλεημένη· κρίθητε πρὸς τὴν μῆτρί ὑμῶν, κρίθητε, ὅτι αὐτὴ οὐκ ἐμὴ· καὶ γὰρ οὐκ ἀνὴρ αὐτῆς, δι' ὅτι πορνεύουσα ἐκπεπύρνευκεν, ὀπίσω τῶν ἐραστῶν αὐτῆς· ἐμοῦ δὲ ἐπελάθετο λέγει κς· καὶ εἶπε πορεύσομαι ὀπίσω τῶν ἐραστῶν μου, τῶν ἐξιδόντων μοι τὸν σῖτόν μου καὶ τὸν οἶνον μου, καὶ τὸ ἔλαιόν μου, καὶ τὰ ὀθόνιά μου καὶ πάντα ὅσα μοι καθήκει· καὶ αὐτὴ οὐκ ἔγνω, ὅτι ἐγὼ ἔδωκα αὐτῇ τὸν σῖτον καὶ τὸν οἶνον καὶ τὸ ἔλαιον, ἀργύριον καὶ χρυσίον ἐπλήθυνεν αὐτήν· αὐτὴ δὲ ἄργυρον καὶ χρυσὸν ἐποίησεν τῇ βίβλῃ· καὶ ἡ σὺ ἐγὼ ἀναγράττω

Hos. 2^{2, 3}.
Hos. 2¹.
Hos. 2¹³.
Hos. 2⁵.
Hos. 2⁸.
Hos. 2⁷.

¹ Unam uel duas paginas excidisse puto.

- τὴν ὁδὸν αὐτῆς ἐν σκόλοφιν, καὶ τὰς τρίβους αὐτῆς ἐν λίθοις, καὶ οὐ μὴ ἐὼρῃ τὴν ὁδὸν αὐτῆς, καὶ καταδιώκεται τοὺς ἐραστὰς αὐτῆς, καὶ οὐ μὴ καταλάβοι αὐτοὺς, καὶ ἀποκαλύψω τὴν ἀσχημοσύνην αὐτῆς ἀπέναντι τῶν ἐραστῶν αὐτῆς· καὶ οὐδ' εἰς, οὐ μὴ ἐξελεῖται αὐτὴν ἐκ τῆς χειρὸς μου· καὶ ἀποκτείνω αὐτὴν ἐν εἴψει καὶ τὰ τέκνα αὐτῆς οὐ μὴ ἐλεήσω· ἐμοὶ τῷ ἡσαΐα μετὰ τὸ ἀφελεῖν αὐτῆς τὸν κόσμον τὸν χρυσοῦν, τὸν ἱματισμὸν καὶ τὰ ἐμπλόκια καὶ τοὺς κοσμήτους καὶ τοὺς μινίσκους, καὶ τὸ κάθισμα, καὶ τὸν κόσμον τοῦ προσώπου· καὶ τὴν σύνθεσιν τοῦ κόσμου τῆς δόξης αὐτῆς καὶ τῶν θυγατέρων αὐτῆς, καὶ τοὺς χλιδώνας· καὶ τὰ ψέλια, καὶ τὰ ἐμπλόκια, καὶ τὰ περιδέξια, καὶ τοὺς δακτυλίους, καὶ τὰ ἐνώτια, καὶ τὰ περιπόρφυρα, καὶ τὰ ἐπιβλήματα τὰ κατὰ τὴν οἰκίαν, καὶ τὰ διαφανῆ λακωνικά, καὶ τὰ βύσσινα, καὶ τὰ ὑακίνθινα καὶ κόκκινα· καὶ τὴν βύσσον σὺν χρυσῷ καὶ ὑακίνθῳ συγκαυθευασμένα, καὶ θέριστρα κλητά· καὶ δοὺς κς ὁ θς τὰς θυγατράσιν αὐτῆς, ἀντὶ ὁσμῆς ἡδείας κονιορτόν, καὶ ἀντὶ χιτῶνος μεσοπορφύρου, σάκκον· καὶ ἀντὶ ζώνης, σχοινίον, καὶ ἀντὶ τοῦ κόσμου τῆς κεφαλῆς, φαλίκρωμα· εἶπε κς αὐτῇ, πεσεῖν τοὺς υἱοὺς αὐτῆς ἐν μαχαίρᾳ, καὶ αὐτὴν μόνην καταλειφθῆναι· καὶ πάλιν εἶπε περὶ αὐτῆς· ἐγκαταλειφθήσεται ἡ θυγάτηρ σιών, ὡς σκηνὴ ἐν ἀνιπελῶνι, καὶ ὡς ὠπαρυφάκιον ἐν σικυηράτῳ. καὶ *Mich.* 2¹⁰. *Hos.* 2³. *Is.* 3¹⁷⁻²⁶.
κλίτα MS.
Fol. 128 *v*^o.
Fol. 129 *r*^o.
Mich. 3¹².
Ezek. 16¹⁻³⁹ libere.
τὴν ἡμέραν οὕτως εἶπε· καὶ ἐγένετο λόγος κυ πρὸς με λέγων· υἱέ ἀνῶν, στήρισον τὸ πρόσωπόν σου ἐν ἰλῆμ καὶ ἀνάγγειλον αὐτῇ τὰς ἀδικίας αὐτῆς, καὶ ἐρεῖς πρὸς αὐτήν· τάδε λέγει ἁδωναὶ κς· ἡ γένεσίς σου οὕτως ἐστίν. Ὁ πῆρ σου χετταῖος, καὶ ἡ μηρ σου ἀμωρραῖα, καὶ σὺ ἐν ἡμέρᾳ ἡ ἐγεννήθης οἶδα ὅτι οὐκ ἐλουθήσῃς, καὶ ἄλατι οὐκ ἠλίθῃς· καὶ σὶ μασθοὶ σου οὐκ ὠρῶθησαν· καὶ ἥσθα ρυμὴ καὶ πεφυρμένη ἐν τῷ αἵματι σου· καὶ ἥσθα ἐρριμμένη ρυμὴ καὶ ἀσχημονοῦσα ἐπὶ προσώπου τοῦ πεδίου. καὶ ἐπλήθυνον διὰ σοῦ οἱ ἐρασταὶ σου, καὶ ἀντιπαρήλθοσαν σε· καὶ ἐγὼ ἐξεπέτασα πρὸς σε τὰς χεῖράς μου, καὶ ἐσκέπασα τὴν ἀσχημοσύνην σου· καὶ ἔλυσά σε ἱμάτι· καὶ ἔδωκα ἐπὶ σε ἄλας· καὶ ἠλίψά σε ἐλαίῳ· καὶ ἐνέδυσά σε ἱμάτια· καὶ ἔδωκα κλωσὴν χρύσειον περὶ τοῦ τραχήλου σου, καὶ ἐνώτια ἐν τοῖς ὠσίν σου· καὶ τροχίσκους εἰς τὰς χεῖράς σου, καὶ ἄγκιστρον ἐν τοῖς μυκτῆρσί σου, καὶ στέφανον καιωχέσεως ἐπὶ τὴν κεφαλὴν σου· μέλι καὶ ἔλαιον, καὶ σεμίδαλιν ἐψώμισά σε· καὶ ὠραιώθῃς καὶ ἐγένου καλὴ σφόδρα· καὶ εἰσῆλθα πρὸς σε ἐν διαθήκῃ μου, καὶ εἶπά σοι οὐ γενήσῃ ἀνδρὶ ἑτέρῳ· σὺ δὲ ἐγκατέλειπάς με καὶ ἐπλήθου μου λέγει ἁδωναὶ κς· καὶ ὠκοδόμησας τὰς πορνείας σου ἐν πάσῃ πλατείᾳ, καὶ τὰ ὑπερφῶ σου ἐν πάσῃ παρόδῳ. καὶ ἐξέχεας τὴν πορνείαν σου· καὶ παρήγαγες τὰ σκέλη σου παντὶ ἀνδρὶ· καὶ ἔλαβες τὸ χρυσίον μου καὶ τὸ ἀργύριόν μου, καὶ ἐποίησας ἐαυτῇ εἶδωλον, καὶ ἐστήσας αὐτὰ ἐν τοῖς ὑπερόφῃς σου· καὶ ἔλαβες ἐκ τῶν ἱματιῶν μου καὶ ἐνέδυσας αὐτά· καὶ ἔλαβες τὴν σεμίδαλιν καὶ τὸν οἶνον καὶ τὸ ἔλαιον ἃ ἔδωκά σοι· καὶ ἔπισας * αὐτοὺς, ἐμοὶ δὲ ἐπελάθου λέγει κς κς· καὶ οὐκ ἐμνήσθῃς ἡμέραν νηπιότητός σου· ὅτι ἦς ρυμὴ καὶ ἀσχημονοῦσα· διὰ τοῦτο ἄκουσον λόγον κυ· τίς λέγει ἁδωναὶ κς· ἰδοὺ ἐγὼ ἐπὶ σε· καὶ ἀφελοῦμαι τὸ ἀργύριόν μου καὶ τὸ χρυσίον μου, καὶ τὸν ἱματισμὸν μου· καὶ ἀποκαταστήσω σε ρυμὴν, καὶ ἀσχημονοῦσαν· κατὰ τὴν ἡμέραν τῆς νηπιότητός σου. ταῦτα πάντα εἶπε κς γενέσθαι ἰλῆμ τῇ ὑπὸ σολομῶνος γενομένη, καὶ θεωροῦμεν πάντα τὰ τελεσθέντα εἰς αὐτήν· ἀδριανὸς γὰρ ἐβυσίλευσεν ἐν ἰλῆμ ἐλθὼν, ἤρην τὴν πύλιν ἐρημωμένην· καὶ κατεστραμμένην καὶ ἐμπεπυρισμένην, κατὰ τὸ γεγραμμένον ἐν τῷ ἡσαΐᾳ, ὑπὸ οὐνεσπασιανοῦ καὶ τίτου, καὶ ἐσφαγμένους μαχαίρῃ, τότε γὰρ ἔφαγον ἄνθρωποι τέκνα· οὗτος οὖν ὁ ἀδριανὸς, ὀργισθεὶς, ἔλαβεν τοὺς καταλοιπούς Ἰουδαίους, καὶ κατήλθεν εἰς χεβρών εἰς τινὰ τέλειον· καὶ κατέπρασεν αὐτοὺς ἀνὰ τεσσάρεις εἰς μύδιον κριθῶν· τοὺς δὲ λίθους τοῦ ναοῦ καθελὼν, ἐξ αὐτῶν ὠκοδόμησεν τὸ τεῖχος καὶ τὸ θέατρον, καὶ τὸν ναὸν ἠγοτρίασεν.

εἰς MS.

ὁ ἰουδαῖος εἶπεν· οὐκ ἔτι ἐμνήσθης τῆς ἰλῆμ καθὼς εἶπε δαδ, καὶ ἡσαΐας καὶ σὺ εἶπας.

ὁ χριστιανὸς εἶπε· μὴ ἐκκοπὴν δώμεν τῷ λόγῳ· καὶ πάντες ἐρῶ σοι· περὶ γὰρ τῆς ἰλῆμ περὶ ἧς εἶπε δαδ ὅτι ἰλῆμ οἰκοδομουμένη ὡς πόλις ἥς ἡ μετοχὴ αὐτῆς ἐπὶ τὸ αὐτό· *πρῶτον εἶπε τὸν τόπον αὐτῆς λέγων·* ὅρη σιών, τὰ πλευρά τοῦ βορρᾶ, ἡ πόλις τοῦ βασιλέως τοῦ μεγάλου, περὶ ἧς ὁ σολομὼν λέγει ἐν τοῖς ᾠσμοῖς· ἐλθέ, ἡ πλησίον μου, καλὴ μου περιστερὰ μου, ἐλθέ ὑπὸ τὴν σκέπην τῆς πέτρας, ἐχόμενα τοῦ προτειχίσματος· *ταύτην ἡσαΐας ἔλεγεν,* εὐφράνῃνθι

Ps. 121⁹.

Ps. 47⁷.

Cant. 2⁴.

Is. 54¹.

τίκτουσεν
MS.
Fol. 130
v^o.

στεῖρα ἡ οὐ τίκτουσα*, ῥῆθον ἡ οὐκ ὠδίνουσα· ὅτι πολλά τὰ τέκνα τῆς ἐρήμου, μάλλον ἢ τῆς ἐχούσης τὸν ἄνδρα· *τὴν δὲ χαρὰν αὐτῆς ἔλεγεν προειδώς,* φωτίζου φωτίζου ἰλῆμ· ἥκει γάρ σου τὸ φῶς· καὶ ἡ δόξα κυ ἐπὶ σε ἀνατελεῖ· ἰδοὺ γάρ σκότος καὶ γνόφος καλύψει πᾶσαν τὴν γῆν· ἐπὶ σε δὲ φανήσεται κς. καὶ πορεύσονται βασιλεῖς ἐν τῷ φωτί σου· καὶ ἔσθαι ἐν τῇ λαμπρότητι σου, ἄρον κύκλῳ τοὺς ὀφθαλμοὺς σου καὶ ἴδε συνηγμένα τὰ τέκνα τοῦ ἰλῆμ· ἰδοὺ γάρ ἥκασιν καὶ ἐπ' ὧμων ἄρῃσονται· τότε ὕψι καὶ ἐκστήσει τῇ καρδίᾳ, ὅτι μεταβαλεῖ ἐπὶ σε κς πλοῦτον θαλάσσης καὶ ἐθνῶν καὶ λαῶν· καὶ ἔξουσιν σοι κίμηνλοι μαδίαν καὶ γεφάρ· καὶ κριοὶ ναβαιώθ· πάντες ἐκ σαβᾶ ἔξουσιν φέροντες χρυσίον καὶ ἄργύριον, καὶ λίβανον οἰσούσιν σοι· καὶ ἀνεεχθήσεται δὲ τὰ ἐπὶ τὸ θυσιαστήριόν μου, καὶ ὁ οἶκος τῆς προσευχῆς μου δοξασθήσεται· καὶ πλοῖα θαρσεῖς ἔξουσιν φέροντες τὰ τέκνα σου· καὶ ἄργύριον καὶ χρυσίον, διὰ τὸ ὄνομα κυ τοῦ θυ τοῦ ἁγίου, καὶ οἰκοδομήσουσιν ἄλλογενεῖς τὰ τεῖχη σου· καὶ οἱ βασιλεῖς αὐτῶν παραστήσονται σοι· διὰ γὰρ ὀργὴν ἐπάταξέ σε καὶ διὰ ἔλεον ἠγάπησά σε· καὶ ἦνσά σε ἀγαλλίαμα αἰώνιον, καὶ θηλάσεις γάλα ἐθνῶν καὶ πλοῦτον βασιλέων φάγη· καὶ γνώσῃ ὅτι ἐγὼ κς ὁ σώζων σε. Ὁ δὲ λαὸς ὁ ἐξ ἐθνῶν ἰδὼν ὅτι κατηλλάγη αὐτῶν ὁ κς, καὶ αὐτὸς πάλιν εὐχαριστῶν τῷ κῶ ἔλεγεν·

Is. 60¹ 10.

Is. 60¹⁵, 18.

Fol. 131
r^o.

ἀγαλλιάσθω ἡ ψυχὴ μου ἐπὶ τῷ κῶ· ἐνέδυσεν γάρ με ἱμάτιον ὄριου, καὶ χιτῶνα εὐφροσύνης, ὡς νυμφίῳ περιέθηκεν μοι μίτραν, καὶ ὡς νύμφην κατεκόσμησέν με κόσμον· καὶ πάλιν ἐκπληρῶν κς τὰς ἐπαγγελίας αὐτοῦ τὰς ἀγαθὰς, τῷ ἐξ ἐθνῶν λαῷ καὶ τῇ σιών ἔλεγεν· διὰ σιών οὐ σιωπήσομαι· καὶ διὰ ἰλῆμ οὐκ ἀνέξομαι, ἕως ἄν ἐξέλθῃ ὡς φῶς ἡ δικαιοσύνη αὐτῆς· τὸ δὲ ὄριόν μου ὡς λαμπὰς καυθήσεται· καὶ ὄψονται ἔθνη τὴν δικαιοσύνην σου· καὶ βασιλεῖς τὴν δόξαν σου· καὶ καλέσει σε κς, τὸ ὄνομά σου τὸ καινόν, ὃ εὐλογηθήσεται ἐπὶ τῆς γῆς.

Is. 61¹⁰.

Is. 62¹, 2.

Is. 65¹⁵.

Is. 65¹⁵.

ὁ ἰουδαῖος εἶπε· καθὼς εἶρηκας νῦν, ὅτι ἐπικληθήσεται σοι ὄνομα καινόν, ὃ εὐλογηθήσεται ἐπὶ τῆς γῆς, τοῦ ἱακῶβ εἶρηται· ἱακῶβ γὰρ καλούμενος τὸ πρῶτον, μετωνομάσθη ὑπὸ κυ ἰλῆ.

Fol. 131
v^o.

ὁ χριστιανὸς εἶπεν· οὐκ εἶπεν ἡ γραφὴ ὅτι ἐπικλήθη σοι ὄνομα καινόν, ἀλλὰ τὰ μέλλοντα ἔλεγεν· ὅτι ἐπικληθήσεται σοι ὄνομα καινόν, ὃ εὐλογηθήσεται ἐπὶ τῆς γῆς· περὶ γὰρ ὑμῶν τῶν υἱῶν ἰλῆ οὕτως εἶπεν· ὑμεῖς δὲ οἱ ἐγκαταλειποτές με, λέγει κς, καὶ ἐπιλανθάνομενοι τὸ ὅρος τὸ ἁγίον μου, καὶ ἐτοιμάζοντες τράπεζαν τοῖς δαιμονίοις, καὶ κερνυόντες τῇ τύχῃ κέρασιαι, ἐγὼ παραδώσω ὑμᾶς, εἰς θάνατον μαχαίρας πεσεῖσθε λέγει κς· καὶ μετ' ὀλίγα ἐπάγει λέγων, ἰδοὺ οἱ δουλεύοντές μοι φάγονται, ὑμεῖς δὲ πενῶσεσθε· ἰδοὺ οἱ δουλεύοντές μοι πίνονται, ὑμεῖς δὲ διψήσεσθε· ἰδοὺ οἱ δουλεύοντές μοι εὐφρανθήσονται, ὑμεῖς δὲ κεκραῖεσθε· ὅτι ἐκάλεσα ὑμᾶς, καὶ οὐκ ἐπῆκουσάτέ μου, κεκραῖεσθε ἀπὸ πόνου τῆς καρδίας ὑμῶν· κατελείψατε γάρ τὸ ὄνομα ὑμῶν εἰς πλησμονὴν ἐν τοῖς ἔθνεσιν, ὑμᾶς δὲ ἀνελεῖ κς· τοῖς δὲ δουλεύουσίν μοι, ἐπικληθήσεται ὄνομα καινόν ὃ εὐλογηθήσεται ἐπὶ τῆς γῆς· εὐλογήσουσιν γάρ τὸν ἥν τὸν αἰνιόν· κατὰ γάρ τὰς ἡμέρας τοῦ ἐύλου τῆς ζωῆς ἔσονται αἱ ἡμέραι τοῦ λαοῦ μου. δι' ὅτι σπέρμα ἐστὶν εὐλογημένον

Is. 66¹¹, 12.

Is. 66¹³–16.

Is. 66²².

πoύνον MS.

ἔγγονα MS.

Fol. 132
r^o.

ὑπὸ κυ· καὶ τὰ ἐκγονα* αὐτῶν μετ' αὐτῶν· ἔτι λαλοῦντος αὐτοῦ, ἐρῶ· τί ἐστίν; ἰδοὺ παρέμιμ· εἰς τὸ τέλος δὲ τῆς βίβλου τῆς προφητείας ἡσαίου· τῷ μὲν λαῷ ἐξ ἐθνῶν, αἰώνιαν διαθήκην ἔδωκεν· τοῖς δὲ υἱοῖς ἱακῶβ, ἔδωκεν ἀδιαλείπτου ἐπιχαρμὸν καὶ ὄνειδος εἰπών· ὦν, τρήπον ὁ

Is. 66²³, 24.

Is. 66²²–24.

οὐνός καινός καὶ ἡ γῆ καινὴ, ἃ ἐγὼ ποιῶ, μένει ἐνώπιόν μου, καὶ τὸ ὄνομα ὑμῶν λέγει κς· καὶ στήθεται τὸ σπέρμα ὑμῶν ἐνώπιόν μου, καὶ τὸ ὄνομα ὑμῶν λέγει κς· καὶ ἔσται μῆνα ἐκ μηνῶν, καὶ σάββατον ἐκ σαββάτου· καὶ ἐναντὸς ἐξ ἐναντιοῦ· ἥξει πάσα σὰρξ ἐν ἰλημ̄ προσκυνῆσαι ἐνώπιόν μου λέγει κς παντοκράτωρ· καὶ ἐξελεύσονται καὶ κόψονται τὰ κώλα τῶν ἰσῶν τῶν παραβεβηκότων ἐν ἰοίῳ· ὁ γὰρ σκόληξ αὐτῶν οὐ τελευτήσει, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται· καὶ ἔσονται εἰς ὕρισιν πάσῃ σαρκί· ἄρα οὐκ ἐτετέλεσθησαν ταῦτα πάντα; ἐπὶ μὲν τὰ ἔθνη τὰ ἀγαθὰ· ἐπὶ δὲ τοῦ ἰσῶς τὰ κακὰ¹;

ὁ ἰουδαῖος εἶπε· τὸ ὄνομα τὸ καινὸν οὐδέπω ἀπέδειξας ποῦ ὠνομάσθη ἡ ἐπὶ τίνα.

ὁ χριστιανὸς εἶπε· τὸ ὄνομα τὸ καινὸν τὸ εὐλογημένον ἐπὶ τῆς γῆς, ὠνομάσθη ὑπὸ τῶν ἀγίων μαθητῶν τοῦ σῶρς ἡμῶν ἰϋ χυ, ἐν πρώτοις ἐν ἀντιοχείᾳ, καθὼς γέγραπται ἐν ταῖς πράξεσιν τῶν ἀποστόλων, ὅτι ἐχρημάτισαν πρῶτον ἐν ἀντιοχείᾳ καλεῖσθαι [τοὺς] τοὺς μαθητὰς χριστιανούς· ἰδοὺ ἀπέδειξά σοι περὶ τοῦ εὐλογημένου ὀνόματος, πότε καὶ διὰ τίνος ὁ κς ὠνόμασεν αὐτὸ καὶ ἀπεκλήθη.

Acts 11²⁰
(Cod. Bez.)

ὁ ἰουδαῖος εἶπε· καὶ εἰ εἶδσαν * οἱ πρς μου καὶ ἔγνωσαν περὶ τοῦ ἰϋ τούτου ὅτι ἐστὶν ὁς, εἶχαν * τὰς χεῖρας * αὐτῶν ἐπενεγκύν ἐπ' αὐτόν; οὐ πάντα ἔγνωσαν αὐτὸν θν εἶναι; εἰ μὲν γὰρ περὶ προφήτου ἐνετείλατο κς ὁ θς διὰ ζαχαρίου μηκέτι προφητεύειν τινὰ, εἰ δὲ προφητεύων τις, συμποδισθὲν αὐτὸν ὁ πῆρ καὶ ἡ ὑἱρ αὐτοῦ οἱ γεννήσαντες· θανάτῳ ἀποθάνῃ καὶ οὐ ζήσῃ, δι' ὅτι ψευδῆ ἐπροφήτευσας· καὶ κατασχυρῆσονται οἱ προφῆται, ἕκαστος ἐκ τῆς ὀρίσεως αὐτοῦ, ἐν τῷ προφητεύειν αὐτόν· εἰπόντος οὖν τοῦ ἀγίου πνς διὰ τοῦ προφήτου, ὅτι ἐν ταῖς ἡμέραις ἐκείναις, μὴ ἔσσεσθαι προφήτην, τί ἐροῦμεν περὶ τοῦ ἰϋ τούτου, ὅτι προφήτης ἦν; ἀλλ' οὐκ ἦν προφήτης, ἀλλὰ ὁς ἦν; ἰδοὺ ἐκ τῶν θείων γραφῶν, οὐκ ἔγνωσαν αὐτὸν θν οἱ πρς ἡμῶν*.

Zech. 13^{3,4}.

ὁ χριστιανὸς εἶπε· καθὼς ἐδήλωσαν ἡμῖν αἱ θεῖαι γραφαί, ἔγνωσαν ἀληθῶς, ἀλλ' ἐπαυχώθη ἡ καρδίᾳ αὐτῶν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκέκλειψεν, καὶ τοῖς ὤσιν βαρέως ἤκουσαν, καθὼς εἶπεν ἡσαΐας· ἐχθρόν * δὲ ἡγήσαντο αὐτόν, δι' ὅτι ἐναντιοῦτο τοῖς ἔργοις αὐτῶν τοῖς πονηροῖς, καὶ ἐπλήσθησαν ζήλου· καὶ θεωροῦντες τὰ σημεῖα, ἃ ἐποίει ὅτι ἐν τῷ θῶ ἐστὶν· τὰ δὲ αὐτῶν ἔργα μὴ ὄντα ἀρεστὰ τῷ θῶ, ἐμίσησαν αὐτὸν δωρεῖν καὶ κατὰ τὸ γεγραμμένον· καὶ συμβούλιον ποιῶσαντες ἐσταύρωσαν αὐτὸν καθὼς αὐτὸς ἠδούκησεν παθεῖν· αὐτοὶ δὲ ἐνόμισαν ὑποκείσθαι αὐτὸν θανάτῳ, ἀγνοοῦντες οἱ τάλανες τὴν αὐτοῦ οἰκονομίαν, ἣν εἰς τὸ γένος τῶν ἀνῶν αὐτὸς ἐπετέλει· καὶ τὸν ἔχοντα κρίναι ζώντας καὶ νεκροὺς παρέδωκεν εἰς κρίσιν θανάτου.

Is. 6¹⁰.

Ps. 68⁵.
Marc. 15¹.

ὁ ἰουδαῖος εἶπε· μνημονεύων καθ' ἐαυτὸν ἔχει, μέλλεις γὰρ ὑπάρξεις τῶν δύο κεφαλαίων τούτων σύστασιν διδόναι.

Acts 10⁴².

ὁ χριστιανὸς εἶπε· ποίων δύο;

ὁ ἰουδαῖος εἶπεν· ὅτι εἶπας αὐτὸν ἐκουσίως πεπονθότα, καὶ ὥς ὅτι προεγίνωσκεν τὸ πάθος αὐτοῦ· καὶ ὅτι αὐτὸς ἐστὶν ὁ μέλλων κρίναι ζώντας καὶ νεκρούς.

Acts 10⁴².

ὁ χριστιανὸς εἶπε· πάντα ἀποδείξω, ἀλλὰ νῦν ἐπὶ τὸ προκείμενον τράπωμεν· ἐλέγομεν γὰρ ὅτι τὸν μέλλοντα κρίναι ζώντας καὶ νεκρούς παρέδωκεν εἰς κρίσιν θανάτου· αὐτοῦ δὲ σταυρωθέντος ὁ ἥλιος ἐσκοτίσθη, καὶ ἐγένετο σκότος ἐπὶ πᾶσαν τὴν γῆν, ἀπὸ ὥρας ἑκτῆς ἕως ὥρας ἐνάτης· καὶ πάλιν ἐγένετο φῶς, καθὰ γέγραπται ἐν τῷ ἡσαΐᾳ, ὅτι σκοτισθήσεται ὁ ἥλιος μεσημβρίας, καὶ σκοτάσει ὁ ἥλιος κατὰ μέσον τῆς ἡμέρας· καὶ τὸ πρὸς ἐσπεράν ἐσται φῶς· τὸ πρῶτ' ἐρείς· πῶς ἐγένετο ἐσπέρα; καὶ ἐσπέρας ἐρείς πῶς ἐγένετο πρῶτ'; πάλιν τε τὸ κυτα-

Mat. 27⁴⁵.
Is. 13¹⁰ &
Amos 8⁹.
Deut. 28⁶⁸.

Cf. Luc. 23
45 & Test.
Levi, 8¹ &
Acta Pil.
c. xi.

§ 36.

¹ In mg. pr. m. scr. ἰδοὺ γὰρ βλέπομεν πάντα γεγεννημένα.

Fol. 133
v^o.

ex apo-
crapho
quodam.
οὐκ εἶν MS.

πέτασμα τοῦ ναοῦ ἐσχίσθη μέσον· τὰ ὄρη ἐσαλεύθησαν¹· καὶ αἱ πέτραι ἐρράγησαν· καὶ τὰ μνημεῖα ἠνεψήχησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἀνέστησαν, καὶ εἰσῆλθον εἰς τὴν ἰγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς· καὶ ὅτι ἐρώτων τοὺς ἀναστάντας, οὐκ εἶ σύ, φησίν, ὁ δὲ εἶπεν, ναί, φησίν· οὐκοῦν* σύ, φησίν, ὁ ἀποθανὼν πρὸ τοσοῦτων ἐτῶν; καὶ ἔλεγεν ἐγὼ εἰμι. ἀλλὰ γε καὶ ἄλλος πάλιν ἐρώτα ἄλλον τῶν ἀναστάντων, καὶ ἤκουον τὸ αὐτό· ἔλεγεν οὖν αὐτοῖς πάλιν· πῶς οὖν ἠγέρθητε ἐκ νεκρῶν; καὶ εἶπαν οἱ ἀναστάντες ἐκ τῶν νεκρῶν· οὐκ οἴδατε τί ἐγένετο ὧδε ἄρτι; οἱ δὲ ζῶντες εἶπαν, οὐ γινώσκομεν· οἱ δὲ εἶπαν αὐτοῖς· οὐκ ἐσταυρώσατε ἑαυτὸν λεγόμενον ἰν; οἱ δὲ ζῶντες εἶπαν, ἐσταυρώσαμεν αὐτόν, ὅτι ἔλεγεν αὐτὸν ὅτι ἔστιν ὁ υἱὸς τοῦ θεοῦ· καὶ εἶπαν οἱ ἀναστάντες ἐκ τῶν νεκρῶν· ἐπ' ἀληθείας κς ἐστὶν υἱὸς τοῦ θεοῦ· καθὼς γὰρ ἐνομίσαιτε, ὅτι τέθνηκεν, τότε καὶ ἦλθεν πρὸς τὸν ἄδην, καὶ συντρίψας αὐτοῦ τὰς πύλας καὶ τοὺς μοχλοὺς, αὐτὸν μὲν ἔδησεν, ἡμᾶς δὲ ἐλυτρώσατο, καὶ ἀνέστησεν σὺν αὐτῷ.

Luc. 23⁴¹.
Ma. 27⁵¹⁻⁵².

δίδοις MS.

ὁ ἰουδαῖος εἶπε· τοῦτων τὰς ἀποδείξεις δίδου* ἡμῖν.

ὁ χριστιανὸς εἶπεν· εὐχερῶς δι' ὀλίγων λέξεων.

ὁ ἰουδαῖος εἶπε· (εἰ) δυνατόν φράσον ἡμῖν αὐτά.

ὁ χριστιανὸς εἶπε· πρῶτον μὲν γὰρ διὰ τὸν ἰν ὅτι ὁ θεὸς ὃν βουλήσει ἰδίᾳ κατελθὼν, καὶ ταῦτα ἐποίησεν τῷ ἄδῃ καὶ τῷ θανάτῳ, ἄκουε τοῦ δαδ λέγοντος· ἐξίγνων πεπεδημένους ἐν ἀνδρείᾳ, ὁμοίως τοὺς παραπικραίνοντας τοὺς κατοικοῦντας ἐν τάφοις· καὶ πάλιν· ἀπέστειλεν τὸν λόγον αὐτοῦ καὶ ἰάσατο αὐτούς· καὶ ἐρρύσατο αὐτοὺς ἐκ τῶν διαφ(θ)ερῶν αὐτῶν· καὶ ὅτι συνέτριψεν πύλας χαλκᾶς, καὶ μοχλοὺς σιδηροῦς συνέθλασεν· ἐν δὲ τῷ ἡσάῃ οὕτως λέγει· οὐ πρέσβυς, οὐκ ἄγγελος· ἀλλ' αὐτὸς ὁ κς ἔσωσεν αὐτούς· περὶ δὲ τῶν νεκρῶν, αὐτὸς ἡσάῃς λέγει, ἀναστήσονται οἱ νεκροί· καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις, καὶ εὐφρανθήσονται οἱ ἐν τῇ γῇ· ἐν δὲ τῷ δανιὴλ, οὕτως λέγει· καὶ πολλοὶ τῶν καθευδόντων ἐπὶ γῆς χώματι, ἀναστήσονται εἰς ζωὴν αἰώνιον· ἐν δὲ τῷ ὡσιε λέγει οὕτως· κς ὁ θεὸς ἡμῶν ἰατρεύσει ἡμᾶς· κς καὶ μοτώσει ἡμᾶς· καὶ ἐν τῇ τρίτῃ ἡμέρᾳ ἀναστήσόμεθα· ἐνώπιον αὐτοῦ καὶ ζήσόμεθα. ταῦτα πάντα προιδὼν ὁ δαδ ἔλεγεν τῷ ἐξ ἔθνων λαῷ ἐν νοουβισίᾳ· τὸ ἐσπέρας αὐλισθῆσεται κλαυθμός, καὶ εἰς τὸ πρωὶ ὑγαλλίσεις. Ps. 29⁶.

Ps. 67.
Ps. 106²⁰.
Is. 26¹⁹.
Dan. 12².
Hos. 6².

σ σ ἰά-
σεται δι'
ἰσθονίων.

ὁ ἰουδαῖος εἶπε· καὶ τίς ὁ ἐν λύπῃ² γενόμενος τότε;

ὁ χριστιανὸς εἶπε· πρὸς ἡμέραν μίαν ὁ πιστὸς λαός, ἅμα τοῖς αὐτοῦ μαθηταῖς· καὶ τὰς περὶ τὴν μαρδαρινὴν ἡ μία τῶν σαββάτων³. ἀκούσαντες τὴν αὐτοῦ ἀνάστασιν, ἀπέρριψαν μὲν τὸ πένθος, χαρᾶς δὲ εὐαγγέλια ἐδέξαντο ὑπὸ τῶν ἀγγέλων⁴ ἐν πρώτοις· δεύτερον δὲ ὑπὸ τῶν στρατιωτῶν⁵, τῶν καὶ φυλαζάντων τὸ μνήμα· τὸ δὲ αἰώνιον πένθος⁶, ὑμεῖς ἐλάβετε, καθὼς ζαχαρίας προφητεύει.

ὁ ἰουδαῖος εἶπεν· οὐδεὶς ἀκαίρως λαλῶν ἢ ὅτι συζητῶν ἐν λόγῳ ὑβρίζει τινά.

§ 61. ὁ χριστιανὸς εἶπε· μή μοι γένοιτο παρὰ τοῦ ζώντος θεοῦ ὑβρίσαι ἀκαίρως τινα τῶν πλησίων μου· ἀλλ' ὅσα τὸ πᾶν τὸ ἅγιον ἐλάλησεν διὰ τῶν προφητῶν, οὕτως καὶ γὰρ λαλήσω. ἀλλὰ ἡνίκα ἴδαν γενόμενα σημεῖα ἐν τῷ σταυρωθῆναι αὐτόν, καὶ ἰδόντες νεκρῶν ἀνάστασιν, καὶ αὐτοῦ MS. ἀκούσαντες παρὰ τῶν στρατιωτῶν ὅτι ἀνέστη ἐκ νεκρῶν· ἀπιστήσαι δὲ τοῖς αὐτοῖς οὐκ ἔστιν, δι' ὅτι αὐτοὶ φυλάξαντες τὸ μνήμα, ἀκριβῶς ἐγίνωσκον· διὸ δὴ καὶ συμβόλιον ποιήσαντες, ἀργύριον ἰκανὸν ἔδωκαν τοῖς στρατιώταις λέγοντες· εἶπατε ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν

Ma. 28^{12, 13}.

¹ Cf. Ephrem comment. on Tatian. diatess. (Arm. ed. Ven. 1836, p. 235): 'et montes commoti sunt, sepulchra aperta sunt, et velum scissum est.'

² Cf. Pet. Evang. 26 and 59.

³ Cf. Mat. 28¹, Luc. 24¹.

⁴ Cf. Luc. 24¹.

⁵ Cf. Pet. Evang. 39.

⁶ Cf. Pet. Evang. 25.

- αὐτὸν ἡμῶν κοιμημένον· καὶ λαβόντες τὰ ἱερέγια, ἐποίησαν ὡς ἐδιδάχθησαν· ὠνείδησεν δὲ αὐτοὺς ὁ κς̅ περὶ τοῦτου διὰ τοῦ προφήτου ἡσαίου, προσκαλούμενος τὰς ἀγίας γυναῖκες, τὰς τὸν θν̅ θεασαμένας τὸν ἀναστάντα, καὶ λέγοντα· γυναῖκες ἐρχόμεναι ἀπὸ θέας, δεῦτε· οὐ γάρ λαὸς ἔχων σίνεσιν ἐστίν, δι' ὅτι ἀνήγγειλαν ἡμῖν· καὶ ἐκεῖ * ἐνεφάνησαν ἡμῖν ἐτέραν πλάνησιν· καὶ δι' ἄλλιν δι' αἰῶνα εἶπεν κς̅· φυλασσόμενοι μάταια καὶ ψευδῇ, ἔλθον αὐτῶν ἐγκατελείπων· ταῦτα πάντα ἐωρακότες τελεσθέντα οἱ ἰουδαῖοι, ἐκύψαντο κοπετόν μετὰ καθὼς γέγραπται διὰ ζαχαρίου τοῦ προφήτου· ὅτι ἐπιβλέψοντα πρὸς με, ἄνθ' ὧν κατορχήσαντο· καὶ ὄφονται εἰς ὃν ἐξεκέντησαν· καὶ κόφονται εἰς ἑαυτοὺς κοπετόν ὡς ἐπ' ἀγαπητὸν· καὶ ὀδυνηθήσονται ὀδύνῃ, καὶ ὡς ἐπὶ πρωτοτόκου· καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ, λέγει κς̅, μεγαλυνθήσεται ὁ κοπετός ἰλῆμ, ὡς κοπετός βρώωνος ἐν πεδίῳ ἐκκοπτομένων· καὶ κόφονται πᾶσαι αἱ φυλαὶ τῆς γῆς καθ' ἑαυτὰς, φυλὴ οἴκου δαδ καθ' ἑαυτήν, καὶ αἱ γυναῖκες αὐτῶν καθ' ἑαυτὰς· φυλὴ οἴκου νάθαν * καθ' ἑαυτήν, καὶ αἱ γυναῖκες αὐτῶν καθ' ἑαυτὰς· φυλὴ λευὶ καθ' ἑαυτήν, καὶ αἱ γυναῖκες αὐτῶν καθ' ἑαυτὰς· φυλὴ οἴκου συμεὼν καθ' ἑαυτήν, καὶ αἱ γυναῖκες αὐτῶν καθ' ἑαυτὰς· πᾶσαι αἱ ὑπολελειμμέναι φυλαί, φυλὴ φυλὴ καθ' ἑαυτήν, καὶ αἱ γυναῖκες αὐτῶν καθ' ἑαυτὰς. Γινώθι οὖν ὃ ἰουδαῖε ὅτι οὐχ ὡς θελὼν ὑβρίσαι τινὰ ἐπὶ τῇ. μὴ γένοιτο, ἀλλ' ἰδοὺ ἀπέδειξά σοι τὰ διὰ τοῦ προφήτου ῥηθέντα ὑπὸ τοῦ κυ̅.
- ὁ ἰουδαῖος εἶπε· νῦν καιρὸς ἵνα δείξεις ἡμῖν τέως ἐν πρώτοις ὅτι ἐκουσίως ἔπαθεν· καὶ ὅτι προεγίνωσκεν τοῦτο.
- ὁ χριστιανὸς εἶπεν· οἶδας ὅτι ἀπεστάλησαν οἱ ἄγιοι προφήται λαλῆσαι τὰ προστεταγμένα αὐτοῖς;
- ὁ ἰουδαῖος εἶπεν· ἀσφαλὲς τοῦτο ἐστίν.
- ὁ χριστιανὸς εἶπε· γίνωσκε οὖν ἱερεμίαν λέγοντα τοῦτο, διὰ τὸ γινώσκειν αὐτὸν περὶ τοῦ πάθους αὐτοῦ, καὶ ὡς ἐκ προσώπου τοῦ κυ̅ οὕτως λέγει· ἐγὼ ὡς ἄρνιον ἄκακον ἰσχυμένον τοῦ θύεσθαι οὐκ ἔργων; κατ' ἐμοῦ ἐλογίσαντο λογισμὸν πονηρὸν λέγοντες· δεῦτε καὶ ἐμβάλωμεν εἰς τὸν ἄρτον αὐτοῦ· καὶ ἐκτρίψωμεν αὐτὸν ἐκ γῆς ζώντων. καὶ γε ἐν δαδ λέγει περὶ τοῦτου· σῦνετε δὴ ἄφρονες ἐν τῷ λαῷ· καὶ μωροὶ πότε φρονήσετε; ὁ φυτεύων τὸ οὖς, οὐχὶ ἀκούει; ἢ ὁ πλάσας τὸν ὀφθαλμὸν κατανοεῖ; ὁ παιδεύων ἔθνη οὐχὶ ἐλέγξει; ὁ διδάσκων ἄνθρωπον γινώσκων, κύριος γινώσκει τοὺς διαλογισμοὺς τῶν ἀνθρώπων, ὅτι εἰσὶν μάταιοι· καὶ πάλιν ἐν τῷ ἡσαίᾳ λέγει, ἐγὼ δὲ οὐκ ἀπειθῶ *, οὐδὲ ἀντιλέγω· τὸν νότῶν μου ἔδωκα εἰς μίστιγας, καὶ τὰς σιαγόνάς μου εἰς βράσιμια· τὸ δὲ πρόσωπόν μου οὐκ ἀπέστρεψα ἀπὸ αἰσχύνῃς ἐμπυσιμάτων· μὴ οὐ συνέβη ταῦτα ἐπὶ τὸν κυ̅;
- ὁ ἰουδαῖος εἶπε· πολλάκις δὲ οὐ περὶ τοῦ κυ̅ ἐγράφη ταῦτα, ἀλλὰ περὶ ἐτέρου τινός.
- ὁ χριστιανὸς εἶπε· περὶ τοῦτου εὐκοπον ἀποδείξαι, ὅτι περὶ τοῦ κυ̅ ταῦτα ἐπροφητεύθη.
- ὁ ἰουδαῖος εἶπεν· εἰ τοῦτο παιῆσαι δυνήθης ἐκ τῶν θείων γραφῶν, εἰς πάντα ἡλῆθυσας.
- ὁ χριστιανὸς εἶπε· πάντα πολλὰ μὲν κατ' ἀλήθειαν δείξαντες, περὶ τοῦ κυ̅ κυ̅, οὐδὲν ὠφελήσαμεν· ἀλλὰ καθὼς γέγραπται νυστάζοντι διηγουμένου, ἐπ' ἐσχάτων ἡκούσαμεν τὸ τί ἐστίν· ὅμως οὐκ ἀκηδιάσωμεν· μὴ γένοιτο· παρέχει γὰρ ἡμῖν κς̅ ἰς, τὸ τί εἰπεῖν καὶ τί λαλῆσαι κατὰ τὸ ἐπάγγελμα αὐτοῦ. ἐν τῷ κα̅ ψαλμῷ οὕτως γέγραπται, ὠρυξαν χεῖράς μου καὶ πόδας μου, ἐξηρίμηνσαν πάντα τὰ ὀστά μου· αὐτοὶ δὲ κατενόησαν καὶ ἐπέιδον με. καὶ διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον. Βλέπομεν δὲ εἰς τὸν κυ̅ ταῦτα πληρωθέντα· καὶ γὰρ ὠρυξαν τὰς χεῖρας αὐτοῦ καὶ τοὺς πόδας ἦλθον καὶ ἔφιδαν αὐτοῦ καὶ

¹ In mg. pr. m. ἐφίκεσθε χαίρειν ἐπιτρέπεσθε.

Mat. 28¹⁵.

Is. 27¹¹.

Pet. Evang.

25.
Zach. 12¹⁰⁻¹¹.

Ps. 93^{c-11}.

Sir. 22^a.

Mat. 10¹⁹ &
Luc. 12¹¹.
Ps. 21¹⁷⁻¹⁹.

Cf. Pet. Ev.
21.
Jo. 20^{20, 25}.

ἔλεγον· εἰ ὅς εἰ τοῦ Ἰῶ κατὰβηθαι ἀπὸ τοῦ σταυροῦ· καὶ διμερίζαντο τὰ ἱμάτιά μου ἐαυτοῖς, Mat. 27⁴⁰.
καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλλον κλήρους· καὶ πάλιν ἐν τῷ ξη ψαλμῷ οὕτως γέγραπται· καὶ Ps. 21¹⁸.
ἔωκαν εἰς τὸ βρώμιά μου χολήν, καὶ εἰς τὴν ἔψαν μου ἐπότισάν με ὄξος· καὶ βλέπομεν αὐτὰ Ps. 68²².
πληρωθέντα ἐπὶ τὸν Ἰν· μὴ γὰρ ὁ δαδ ὑπέμεινεν τι τούτων; ἀλλὰ οὐδὲ ἄλλος τις, εἰ μὴ ὁ Ἰς μόνος. κρεμάμενος γὰρ ἐπὶ τοῦ σταυροῦ εἶπεν· διψῶ· καὶ πλήσαντες σπόγγον ὄξους μετὰ Acts 5³⁰.
χολῆς μεμιγμένον περιθέντες καλάμῳ ἐπότισαν αὐτόν· πάλιν ἐρρήθη ἐν τῷ κᾶ ψαλμῷ· ὁ Ἦς, Mat. 27⁴⁸ &
ὁ Ἦς μου, πρόσχε· μοι· ἵνα τί ἐγκατέλειπας με; ὁ δὲ Ἰς κρεμάμενος ἐν τῷ σταυρῷ εἶπεν, ἔλοεῖ, ³⁴ & Jo. 19
ἔλοεῖ λεμισαβαχθανί· ὅ, ἐρμηνεύεται· ὁ Ἦς, ὁ Ἦς μου εἰς τί με ἐγκατέλειπας; εἰ οὖν ἀποδείξεις, ²⁹ & Pet.
ὁ Ἰουδαῖε, μὴ πληρωθέντα ταῦτα ὅσα ἐξ ἀρχῆς τοῦ λόγου εἶπον καὶ ἕως τοῦ νῦν εἰς τὸν Ἰν Ev. 16.
τοῦτον, ἔλεγον λοιπόν. Mat. 27⁴⁶.

ὁ Ἰουδαῖος εἶπεν· ἐπηγγείλου μοι ἐκ τῶν θείων γραφῶν ἀποδείξαι ὅτι αὐτός ἐστιν ὁ μέλλων κρίναι ζῶντας καὶ νεκρούς· καὶ νῦν πλήρωσον τὴν ἐπαγγελίαν σου.

ὁ χριστιανὸς εἶπε· τί ὄφελος ὅτι κοπιῶμεν· γέγραπται γὰρ εἰς ὧτα ἀκούοντων, μὴ γὰρ ἀσυνέτων;

ὁ Ἰουδαῖος εἶπεν· ἐν τῇ ἐπιστολῇ Παύλου, οὗ καὶ τὴν βίβλον ἐναρίθμει, ὃν νέαν διαθήκην ἔχετε, αὐτοῖς γράφων λέγει· ὁ διδάσκων ἐν τῇ διδασκαλίᾳ μὴ εἰ ὀκνηρός.

ὁ χριστιανὸς εἶπεν· ὁ αὐτὸς γράφει λέγων, ὅτι ἐμοὶ μὲν τὸ λέγειν οὐκ ὀκνηρόν· ὑμῖν δὲ τὸ Phil. 3¹.
ἀσφιλές. ἵνα δὲ καὶ τοῦτο πληρώσωμεν τὸ αἷτημα, ἐροῦμεν Ἰῶ κελεύσει, μάλιστα διὰ τοὺς ἀκούοντας, περὶ οὗ νῦν ἐρωτᾷς, ἅντ τοῦ Ἰῶ· οὕτως γέγραπται ἐν τῷ δανιήλ· ἐν τῷ πρώτῳ ἔτει Dan. 7¹⁻⁹.

βαλτάσαρ βασιλέως χιλιδαίων, δανιήλ ἐνύπνιον ἶδεν· καὶ ἡ ὄρασις τῆς κεφαλῆς αὐτοῦ, ἐπὶ τῆς κοίτης αὐτοῦ· καὶ τὸ ἐνύπνιον ἔγραψεν. ἐγὼ δανιήλ ἑθεώρουν, καὶ ἰδοὺ τέσσαρες ἄνθρωποι τοῦ οὐνοῦ προσέβαλλον πρὸς τὴν θάλασσαν τὴν μεγάλην· καὶ τέσσαρα θηρία ἀνέβαινον ἐκ τῆς θαλάσσης, διαφέροντα ἀλλήλων· τὸ πρῶτον ὥσεϊ λέαινα, καὶ πτερά αὐτῆς ὥσεϊ ἀετοῦ· ἑθεώρουν ἕως οὗ ἐξετίλη * τὰ πτερά αὐτῆς, καὶ ἐξήρθη ἀπὸ τῆς γῆς, καὶ ἐπὶ ποδῶν ἀνῶ ἐδόθη αὐτῇ· καὶ ἰδοὺ θηρίον δευτέρον ὅμοιον ἄρκω· καὶ εἰς μέρος ἔν ἐστάθη· καὶ τρία πλευρά ἐν τῷ στόματι, ἀνά μέσον τῶν ὀδόντων αὐτῆς· καὶ οὕτως ἔλεγεν αὐτῇ, ἀνάστηθι φάγε σάρκα πολλὰς· ὀπίσω τούτου ἑθεώρουν, καὶ ἰδοὺ θηρίον τρίτον ὥσεϊ ἀρδαλις· καὶ πτερά αὐτῆς τέσσαρα ὡς πετεινοῦ ὑπὲρ ἄνω αὐτῆς· καὶ τέσσαρες κεφαλαὶ τῷ θηρίῳ τούτῳ, καὶ ἐξουσία ἐδόθη αὐτῷ· ὀπίσω τούτου ἑθεώρουν, καὶ ἰδοὺ θηρίον τέταρτον φοβερόν, καὶ ἑκκαμβον περισσῶς καὶ ἰσχυρόν. οἱ ὀδόντες αὐτοῦ σιδηροὶ· καὶ οἱ ὄνυχες αὐτοῦ χαλκοί, ἐσθίων καὶ λεπτύνων· καὶ τὰ ἐπίλοιπα τοῖς ποσὶν αὐτοῦ κατεπάτει· καὶ αὐτὸ διαφέρειν περισσῶς παρὰ πάντα τὰ θηρία ἔμπροσθεν αὐτοῦ, καὶ κέρατα ἰ αὐτῷ· προσενόουν τοῖς κέρασιν αὐτοῦ· καὶ ἰδοὺ κέρας ἕτερον μικρόν ἀνέβανεν ἐν μέσῳ αὐτῶν. καὶ τρία κέρα ἐξερίωσεν τῶν ἔμπροσθεν αὐτοῦ· καὶ ἰδοὺ ὀφθαλμοὶ ὡς ὀφθαλμοὶ ἄνθρωπου ἐν τῷ κέρατι τούτῳ· καὶ στόμα λαλοῦν μεγάλα· ἑθεώρουν ἕως οὗ θρόνοι ἐτέθησαν, καὶ παλαιὸς ἡμερῶν ἐκάθισεν· καὶ ταῦτα λέγων ὁ χριστιανός, ἀνέστη δακρύων· καὶ κλίνας τὴν κεφαλὴν κατὰ ἀνατολάς, ἔλεγεν τῷ Ἰουδαίῳ· πρόσσεχε, ὡ ἅντ, ἰδοὺ περὶ τῆς συντελείας· καὶ ἔλεγεν τὰ ἀκόλουθα τῆς γραφῆς· ἡ θριξ τοῦ καθημένου ἐπὶ τοῦ θρόνου, ὥσεϊ ἔριον καθαρόν, καὶ τὸ ἔνδυμα αὐτοῦ λευκόν ὥσεϊ χιών. ὁ θρόνος αὐτοῦ φλῶξ πυρός, οἱ τροχοὶ αὐτοῦ πῦρ φλέγον· ποταμὸς πυρός εἰλκεν ἔμπροσθεν αὐτοῦ· χίλια χιλιάδες ἑλαιοῦρρον αὐτῷ, καὶ μύρια μυριάδες παρεϊσθήκεισαν αὐτῷ· κριτήριον ἐκάθισεν, καὶ βίβλοι ἠνεώχθησαν· ἑθεώρουν τότε ἀπὸ φωνῆς τῶν λόγων ὧν τὸ κέρας ἐκείνων ἔλαλει, ἕως οὗ ἀνῆρθεν τὸ θηρίον καὶ ὑπώλετο· καὶ τὸ στόμα αὐτοῦ ἐδόθη εἰς καὶ καθὼς πυρός· καὶ τῶν λοιπῶν θηρίων ἡ

Fol. 136
v^o.

Cf. Rom.
12⁷ & 11.

Fol. 137
r^o.

ἔξετάλη.
MS.

Fol. 137
v^o.

Fol. 138
1^o.

αρχὴ μετεστήθη, καὶ μακρότης ζωῆς ἐδόθη αὐτοῖς ἕως καιροῦ· ἐπεώρουν ἐν ὁράματι τῆς νυκτός· καὶ ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐνοῦ ὡς υἱ ἄνθρωπου ἐρχόμενος ἦν· καὶ ἕως τοῦ παλαιοῦ τῶν ἡμερῶν ἔφθασεν· καὶ αὐτῷ προσηνέχθη· καὶ αὐτῷ ἐδόθη ἡ ἀρχὴ καὶ τιμὴ· καὶ ἡ βασιλεία, καὶ ἡ ἐξουσία· ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος, ἥτις οὐ παρελεύσεται· καὶ ἡ βασιλεία αὐτοῦ, βασιλεία αἰώνιος, ἥτις οὐ διαφθαρῆσεται.

ὁ δὲ ἰουδαῖος ἔμεινεν ἐνεὸς ὥστε ὦραν μίαν, μηδὲν λέγων· λέγει αὐτῷ ὁ χριστιανός· συνῆκας ταῦτα πάντα, ὧ ἄνε τοῦ θυ;

ὁ ἰουδαῖος εἶπε· συνῆκα.

ὁ χριστιανὸς εἶπε· καὶ τί σοὶ δοκεῖ περὶ τούτων;

ὁ ἰουδαῖος εἶπεν· ἐπ' ἀληθείας ἔπεισάς με πάντοθεν, ὅτι αὐτὸς ἐστὶν ὁ θεὸς, καὶ κς κυρίων, καὶ βασιλεὺς βασιλέων, καὶ ὅτι πλημμελία ἐπλημμέλησαν οἱ πρς ἡμῶν ἐπενέγκαντες χεῖρας ἐπ' αὐτόν· νῦν οὖν ἄνε τοῦ θυ τί ποιήσας σωθῶ ἀναγγεῖλόν μοι.

ὁ χριστιανὸς εἶπεν· εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς δυνάμεώς σου, ἀναστὰς MS. Acts 8³⁷.
καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς συνέσεώς σου, ἀναστὰς * βάπτισαι καὶ ἀπολύσαι Acts 22¹⁶.
τίς ἡμαρτία σου ἐπικαλεσάμενος τὸ ὄνομα τοῦ κυρίου ἰησοῦ ἀκούσης μετὰ τῶν ἀκούοντων παρὰ τοῦ ἱεροψάλτου βασιλέως καὶ προφήτου καὶ πατριάρχου δαδ λέγοντος· μακῆριοι ὧν ὑπέφησιν αἱ ἀνομίαι καὶ ὧν ἀπεκαλύφθησαν αἱ ἡμαρτίαι.

Καὶ ταῦτα εἰπὼν ὁ χριστιανὸς ἀνέστη, διὰ τὸ τὸν ὄχλον ἐπιφωνεῖν τὸν πιστὸν καὶ λέγειν· Νικῆ ἡ πίστις τῶν χριστιανῶν· εὐφημῶν τε τὸν βασιλέα, καὶ τὸν ἰσαγγελὸν αὐτοῦ ἐπίσκοπον.

Fol. 138
1^o.

ὁ δὲ ἰουδαῖος ἀναστὰς καὶ πεσὼν εἰς τοὺς πόδας τοῦ χριστιανοῦ, καὶ ὑψώσας τὴν φωνήν αὐτοῦ ἐν κλαυθμῷ ἔλεγεν τῷ χριστιανῷ· ἐκζητήσῃ κύριος τὴν ψυχὴν μου ἐκ τῶν χειρῶν σου, εἰ μὴ ποιήσεις με χριστιανόν. καὶ ἀνέστησεν αὐτόν ὁ χριστιανὸς εἰπὼν μένειν αὐτοῦ· καὶ εἰσελθὼν πρὸς τὸν ἀγιώτατον ἐπίσκοπον . . . τέκνον· τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν· σὺ κεκοπίκας, σὺ λάβε πρῶτον τὸν καρπὸν αὐτοῦ· τοῦ δὲ εἰπόντος, ὅτι οὐκ εἰμι ἐν κλήρῳ, δρομαῖός ὁ ἐπίσκοπος ἦλθεν εἰς τὸ κυριακόν. καὶ δοὺς εἰρήνην χειροτονεῖ αὐτόν διάκονον· καὶ πάλιν δοὺς εἰρήνην ποιεῖ αὐτὸν πρεσβύτερον, καὶ δίδωσιν αὐτῷ λοιποὺς πρεσβυτέρους καὶ διακόνους πρὸς ὑπηρεσίαν τῆς λειτουργίας. καὶ διδούσιν αὐτῷ διφθέραν γεγραμμένον τὰς ἐπικλήσεις καὶ εὐχὰς τῆς ἀκολουθίας· καὶ ἀπελθὼν ὁ ὁσιώτατος λοιπὸν πρεσβύτερος τιμόθεος μετὰ τῶν λοιπῶν ἱερέων καὶ διακόνων ἐν τῷ τόπῳ ἔνθα ἦν ὁ ἀκύλας ἀπεκδεχόμενος, καὶ λαβὼν αὐτὸν εἰσῆγαγεν ἐν τῇ ἐκκλησίᾳ· καὶ ἐποίησαν τὴν ἀκολουθίαν, καὶ ἐβάπτισαν αὐτόν εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, μετονομάσαντες αὐτὸν θεόγνωστον· ὃς μεταλαβὼν τῶν ἀχράντων μυστηρίων, ἐγένετο δοχεῖον τοῦ ἁγίου πνεύματος, ὃ ποτε ἰουδαῖος, νῦν δὲ χριστιανὸς διὰ τοῦ θεοῦ, ὃ ποτε λύκος, νῦν δὲ πρόβατον χριστοῦ γενόμενος. Καὶ ἔλαβεν αὐτόν ὁ πρεσβύτερος τιμόθεος ἐν τῷ ἰδίῳ οἴκῳ αὐτοῦ, καὶ ἦσαν διαπαντός ἅμα δοξάζοντες πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα· ᾧ πᾶσα δόξα, τιμὴ, κράτος, καὶ προσκύνησις, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων· Ἀμήν.

FINIS.



1898

